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THE OFFICES
OF THE
OLD CATHOLIC PRAYER-BOOK,

DONE INTO ENGLISH, AND COMPARED WITH
THE OFFICES OF THE ROMAN AND
OLD GERMAN RITUALS.



Oxford and London :
JAMES PARKER AND CO.
1876.

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Printed by James Parker and Co., Croton Yard, Oxford.

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under the following title:—*]

A

CATHOLIC RITUAL,

PUBLISHED ACCORDING TO THE DECREES OF THE
FIRST TWO SYNODS OF THE OLD CATHOLICS
OF THE GERMAN EMPIRE.

Munich, June 23, 1876.

ALTHOUGH not a member of the Synod, and therefore having had no hand in the composition of this "Ritual," I perceive with pleasure by the translation that the interest taken by many members of the Church of England in the Reformatory Movement called "Old Catholic" is still unabated.

J. DOELLINGER, D.D.

TRANSLATOR'S PREFACE.

[THE *Catholisches Rituale* forms the first of a series of vernacular Prayer-Books for the Old Catholics of Germany. Other offices are in preparation, including a revised Missal (*Beschlüsse der zweiten Synode der Altkatholiken des deutschen Reiches*, Bonn, 1875, pp. 13, 14). The *Rituale* consists of a translation of the offices contained in the Roman Manual, and of one service (Confirmation) contained in the Roman Pontifical, for the reasons assigned on p. 66; to which are added, in an Appendix, certain prayers for special occasions. An Introduction and Notes explain and defend the various changes which have been made, especially the substitution of the vernacular for the Latin language. The modern Roman, and some of the old German offices, have been printed in this volume in parallel columns, to exhibit accurately the variations which have taken place in the text and rubrics; and the following editions have been made use of for that purpose:—

1. "Agenda Ecclesiastica, non pastoribus solum et capellani verum etiam omnibus sacerdotibus summo opere necessaria, ac tali distincta ordine. Modus baptizandi Catechuminos, Modus inungendi infirmos, Exorcismus salis et aquæ, De solemnizatione matrimonii. Ad introducendum nuptam. Ad introducendum mulierem post partum. Insunt et alia secundum diocesim Colonensem." (G. L. on vellum, per Petrum Quentell, 4to., Coloniæ, 1521; British Museum, c. 41. d.)

2. "Agenda S. Coloniensis Ecclesiæ, jussu et auctoritate Reverendissimi et Sanctissimi D.D. Ferdinandi, Archiepiscopi Coloniensis, etc. ad usum archidioecesis Coloniensis evulgata." Coloniæ Agrippinæ, Anno M. D. C. XXXVII.

3. "Agenda Ecclesiæ Moguntinensis, per Reverendissimum in Christo Patrem, et amplissimum Principem ac Dominum Wolfgangum, Archiepiscopum Moguntinum, etc., necessariis quibusdam additionibus auctior, et multis locis emendatior jam denuo typis evulgata, A.D. M.D.XC." (Brit. Mus., 3366. bb.)

4. "Liber Agendorum secundum antiquum Usum Metropolitanæ Salisburgensis Ecclesiæ, mandato et sollicitudine Reverendissimi et Illustrissimi D.D. Joan. Jacobi Archiepiscopi ac Principis Salisburgensis, et S. Sedis Apostolicæ Legati, A.D. M. D. LXXV." (Brit. Mus., 3365. b.)

5. "Alter Catholischer und Christlicher Brauch, so die Priesterchafft der Salzburgischen Provintz im Fürstenthum Bayern, in Auspendung der hochwürdigen Sacramenten halten sollen, aus dem Salzburgischen Agendbüchel gezogen mit vilem Christlichen teütchen vermanungen und erklärationen für die Layen." Ingolstatt, A.D. M.D.LXV. (Brit. Mus., 843. e. 14.)

6. "Rituale Argentinense, auctoritate ementissimi et serenisimi Principis Armandi Gastonis, Cardinalis de Rohan, Episcopi et Principis Argentinensis." Argentinæ, A.D. M.DCC.XLII. (Brit. Mus., 1219. k.)

7. "Rituale Archidicæses Friburgensis jussu et auctoritate, excellentissimi et illustrissimi in Christo Patris ac Domini Domini Bernardi Sacrae sedis Friburgensis Archiepiscopi et Metropolitæ, etc., editum." A.D. M.DCCC.XXXV. Friburgi Brisgoviae.

8. "Rituale Romanum, Pauli V. Pontificis Maximi jussu editum, et a Benedicto XIV. auctum et castigatum." Mechlin, A.D. M.DCCC.LXX.

9. "Pontificale Romanum, Clementis VIII. ac Urbani VIII. jussu editum, et a Benedicto XIV. recognitum et castigatum." Romæ, M.DCCC.LXIX.

Nos. 1 and 2 are the only old Cologne Rituals to which access has been found possible in England. A *Manuale Pastorum*, published at Cologne A.D. 1862, in which portions of the old Cologne Agenda have been reprinted, omits the rubric for the communion of infants from the Baptismal Office (p. 13). Other editions have been published, in 1598, under Archbishop Ernestus; in 1614, under Archbishop Ferdinand; in 1720, under Archbishop Joseph Clemens. Like other nearly obsolete diocesan uses, it is incomplete; the burial services and various benedictions being, for convenience' sake, usually bound up with the Breviary, or in separate *Vigilienbücher*. The history of its gradual suppression under Vatican pressure is told in *Die Liturgie der Erzdiözese Köln*, by a German priest of Ultramontane sympathies. Köln, Boisseree, 1868.

The points of difference between the new Ritual of the Old Catholics and the Offices of the Roman Manual lie mainly in—

(a.) Slight alterations in the language, sometimes with a merely grammatical, sometimes with a distinctly doctrinal significance (§§ 134, 135).

(b.) Considerable alterations in the rubrics.

- (c.) The omission of certain collects and points of ceremonial, e.g. the exorcism of salt in the Baptismal Office, &c.
- (d.) The addition of new prayers and addresses.
- (e.) The retention of national customs, e.g. the use of two rings in the Marriage Service.
- (f.) As a net result, a considerable abbreviation of the various offices.

Further alterations were desired by the leaders of the Old Catholics, but from principles of expediency have not at present been carried out, e.g. the abolition of the indicative form of absolution (p. 67), of sprinkling with holy water (p. 70), of the anointing of various parts of the body in extreme unction (p. 67). Communion in one kind is retained without comment; but Dr. von Döllinger made the following statement on the subject at the fifth Conference at Bonn, 1874:—

“With regard to Communion in both kinds, I think it right to say that we Old Catholics consider the use of the Eastern and English Churches to be the right one, and that we are only doubtful as to when it will be possible to introduce a change in that matter among ourselves, in an orderly and regular manner.” (Report of Proceedings, Rivingtons, 1875.)

The following seem to be the chief points in which the action of the compilers of the Old Catholic Ritual resembles that of the Reformers who drew up the first English Book of Common Prayer:—

- (a.) An adherence, in all essential points, to the ancient formularies of the Catholic Church.
- (b.) The substitution throughout of the vulgar tongue for the Latin language.
- (c.) The addition of new matter, chiefly in the form of explanatory or hortatory addresses.
- (d.) The publication of a vernacular form for the reception of Holy Communion before the issuing of a revised Missal, corresponding to the Order of Communion, in English, published on March 8, 1548, in anticipation of the complete Office of Holy Communion in the Prayer-Book of 1549.
- (e.) Many early editions of the Book of Common Prayer have private devotions for special occasions bound up with them, resembling the prayers, “claiming no official character,” which form the Appendix of the Old Catholic Ritual.
- (f.) The Old Catholic Ritual and the Anglican Prayer-Book are alike the result of carrying out into practice a principle laid down by one of the earlier Roman Pontiffs, in

generous words, which might form the motto of each national Use, and which embody the strongest possible protest against the rigid modern rule of Vatican uniformity :—

“ Placet mihi, ut sive in Romana, sive in Gallicarum, sive in qualibet Ecclesia aliquid invenisti, quod plus omnipotenti Deo possit placere, sollicite eligas et in Anglorum Ecclesia, quæ adhuc in fide nova est, institutione præcipua, quæ de multis Ecclesiis colligere potueris infundas. Non enim pro locis res, sed pro rebus loca nobis amanda sunt. Ex singulis ergo quibusque Ecclesiis quæ pia, quæ religiosa, quæ recta sunt elige, et hæc quasi in fasciculum collecta, apud Anglorum mentes in consuetudinem depone.” (Gregor. Mag., Epist. ad Augustinum.)

Throughout the following pages the German words *Rituale* and *Agenda* have been translated by “Ritual,” instead of the more familiar but exclusively English term “Manual.”

In cases where an old *Agenda* contained several alternative forms of a service, that one has been selected for use which appeared to throw most light on the origin of the Old Catholic Office.

The German orthography and punctuation have been left for the most part unaltered, because, though somewhat antiquated, they are not sufficiently so to render the text unintelligible to the modern reader.

Scriptural quotations have been made from the Authorized Version, except in the case of the Psalms, which are quoted from the Book of Common Prayer.

The translator is responsible for the foot-notes between brackets.]

F. E. WARREN.

ST. JOHN'S COLLEGE, OXFORD,
May 21, 1876.

EXTRACT FROM THE DECREES OF THE SECOND SYNOD.

1. THE Synodal Representative Body is commissioned to print the German Ritual according to the plan laid before them, with the alterations accepted at the sitting of the 19th of May.

No alterations may be made in the text, except such as are of a purely editorial character.

2. A Preface, and Explanatory Notes, with an Appendix of Prayers for the Sick (and a General Intercession), are added to the Ritual. These additions claim no official character.

3. The carrying out of last year's decree with reference to the addition of the Latin Formulary, and the translation of the same, is deferred for the present.

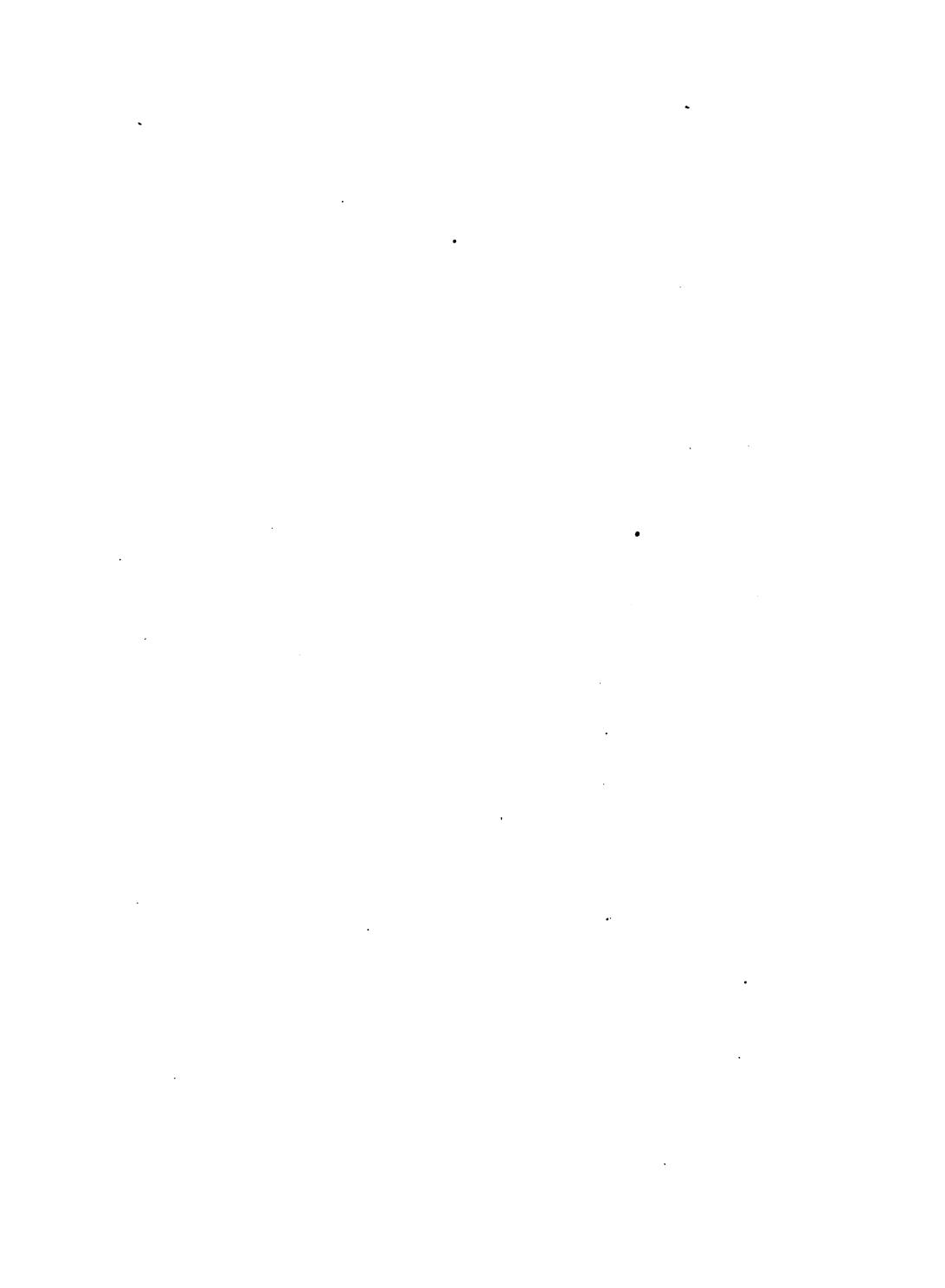
4. The Ritual will be entitled a "Catholic Ritual, published according to the decrees of the first two Synods of the Old Catholics of the German Empire."

5. This Ritual is to be used in all the Old Catholic congregations in the Liturgical acts concerned, where no particular circumstances render it advisable to retain the former customary Ritual.

6. The clergy are recommended to explain the ceremonies and prayers of the Ritual at their classes of religious instruction, and when it shall be necessary, in the pulpit; or to explain the reasons of the alterations of the Ritual from former usage in special addresses, and particularly to insist upon the judiciousness of employing the German language.

7. The General Intercession appended to the Ritual is to be used on Sundays after the sermon, so far as previous custom or other reasons do not interfere with its use.

8. All clergy and congregations have the right to send in proposals for the alteration of the Ritual of the Synodal Representative Body up to the 31st January, 1876.



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P R E F A C E.

THE new Ritual contains a complete German liturgy for the administration of the Sacraments, and some other Ceremonies, according to the decrees of the first Synod of the Old Catholics of the German Empire (A.D. 1874).

Different customs have existed hitherto in Germany with reference to the use of the vulgar tongue in the administration of the Sacraments. The use of the Latin language was compulsory throughout, according to the direction of the Roman Congregation of Rites.

The Vicars-General of the diocese of Amiens enquired at Rome (A.D. 1867) whether, when sponsors had to answer questions at a Baptism, and were ignorant of the Latin language, the questions should (1) be put in the vulgar tongue, or (2) first in Latin, and then translated.

The Congregation answered both questions in the negative on the 31st August, 1867.

This direction could hardly be observed in a German diocese.

Even the provincial Council of Cologne (A.D. 1860) omitted from the prohibition "not to employ any other language than the Latin in the administration of the Sacraments," those parts of the Liturgy "in which some address had to be made, or some explanation given to those present."

This order of the provincial Council of Cologne corresponds with the ordinary directions in force in the arch-diocese of Cologne. But in the new Ritual of the diocese of Paderborn the German language is used much more widely, as it contains a German translation to most of the prayers of the Roman Ritual. In the same way the Breslau Ritual contains a German and a Polish translation of most of the prayers.

The Munich and the Passau Rituals order that before the Communion, when the communicants do not understand Latin, the words, "Ecce agnus Dei," and "Domine, non sum dignus," should be said in German; and the latter has at the end, or before most of the Latin prayers in the Baptismal Service, a German translation or paraphrase; in order that, as their holy mother Church has always desired, the faithful may be instructed in what takes place at the adminis-

tration of the Sacraments, and in what is said by the Priest, as the servant of the Church, in ecclesiastical language.

Moreover, the Rituals of other dioceses, as well as those of Paderborn and Breslau, deviate from the Roman directions. For example, the Freiburg Ritual contains, after the Baptismal Service of the Romish Ritual, not only a full German translation of it, but also "a second German Formulary for the administration of holy Baptism in the Church," and an additional one for Private Baptism: similarly, in the case of other liturgical Acts. It also orders that only the "essential words of the Sacraments" shall be always said in Latin.

The German Rituals of Wessenberg and of Vitus Anton Winter, formerly much in use, contain, as is well known, not only "freely rendered" Formularies differing somewhat considerably from the Latin, but also the actual Sacramental Formulae in the German language.

The following observations may serve to justify the principle upon which our German Ritual is compiled. It is certainly according to the spirit of the Catholic Church that, with regard to the essential constituent portions of the Liturgy, unity should continue on the one hand between the separate parts of the Church, and on the other hand between the present and the past; and that accordingly, at least in essentials, liturgical prayers and actions should be the same in all parts of the Church, and that those in customary use should not be altered without necessity. The only substantial reason that can be brought forward for the universal use of the Latin tongue in the services of the Western Church during many centuries, is that the unity of the Church, both in place and time, is thereby more prominently brought into view. This unity, however, should not grow into stiff monotony, and render such alterations impossible, as either would not interfere with true unity, or may be rendered necessary in many places by lapse of time and difference of nationality. Unity in essentials does not exclude a diversity in non-essentials. The Liturgy as a whole, the meanings of the prayers and the ceremonies, can be the same, even when the language employed in worship is different; and liturgical differences can exist as a fact inside the Catholic Church, even inside the Roman Catholic Church. The so-called Uniat Churches have their old Liturgies; the South Slavonians, the old Sclavonic; the Church of Milan, her Ambrosian; and a Church in Toledo has retained her Mozarabic Liturgy. Not long ago

many dioceses in Germany and France had their particular Missals and Breviaries ; and even after the Roman Missal and Breviary were substituted in their place, almost all separate dioceses and orders have retained their own Uses. The Ritual in use in the Cologne diocese differs slightly in the administration of the Sacraments and other ceremonial Acts from the Romish Ritual ; and the above facts shew that, in reference to the use of the German language in the administration of the Sacraments, a great variety exists, notwithstanding all the endeavours to bring about uniformity in the Romish sense.

The reasons which are generally brought forward for employing a dead and unknown language in the Liturgy, can easily be proved untenable.

1. The first argument is this : that as the buildings of churches and the vestments of the clergy differ from those in secular use, it would therefore correspond to religious feeling, that a different language should be used in liturgical actions from the ordinary language of conversation. Here the fact is overlooked, that the impression which an unintelligible language makes is not a religious impression, and that a comprehension of the liturgical prayers, and in consequence a lively inward participation in the same on the part of persons present, is at any rate of much more importance than an indistinct veneration for mysteries.

2. The second argument is this : that a living language is liable to alteration, and that consequently in vernacular liturgical formularies the old expressions would from time to time require to have their places filled by new ones, and that thereby there would arise the danger of an alteration of the contents. This argument proves too much, as the same might be urged with still greater reason against the translations of the Bible and of the Catechism, than against the translation of the Liturgy. As the correctness of new translations of the Bible can be tested by comparison with the original, so it cannot be denied that vernacular liturgical formularies could be controlled by reference to the ancient Church formularies, as far as their essential character is concerned.

3. The apprehension that in giving up the Latin language, too much play (as regards the Liturgy) would be allowed to the subjective opinion of individuals, is groundless, because the liturgical Formulary drawn up in the vulgar tongue could be placed under the direction of the Church authorities as well as the Latin service.

4. The remark, "That should the vulgar tongue be used for worship, a Catholic Priest could not undertake the liturgical Acts in a foreign country," is not much to the point, because this would only be a necessity in very rare cases. Apart from the celebration of Mass, and from the case of missionaries, it would hardly ever be necessary for a Priest to undertake ecclesiastical functions in a country where he did not know the language. Should such a necessity arise, the exceptional use of the Latin language, or the native language of the Priest concerned, could be directed to be used. It would not be justifiable to retain the Latin language as a rule, in order to meet such exceptional cases.

5. It has also been said, that the use of the vulgar tongue would lay the service open to numberless profanations on the part of the ignorant and unbelieving. This danger is, at any rate, not in a higher degree imminent for the liturgical prayers in the vulgar tongue than, on the one hand, for the Bible, for preaching, and for catechizing in the vulgar tongue; or, on the other hand, for those liturgical ceremonies which are not withdrawn from the gaze of ignorant and unbelieving men.

Sailer says, in his "New Contributions for the Training of the Clergy," (vol. ii. p. 250): "An unspiritual Priest who says the Mass in German in a low tone, would be a scandal to the people who understand his words; whereas the unspiritual Priest who says the Latin Mass in a low tone would, at all events, not disturb devotion by a sound which the congregation do not understand." But such men as Sailer here alludes to should say the Mass neither in Latin nor in German, nor administer the Sacraments, nor undertake other functions of the Liturgy. Sailer is quite right when he adds, "The first and highest law of all wise reformation in the Liturgy is this, train first of all for the people an enlightened and pious priesthood."

Therefore, the only question that arises is whether, in the case of liturgical acts (granted they are to be performed in a worthy manner), it is better to use the Latin or the vernacular.

The ancient liturgical Formularies are, however, throughout so arranged, that the prayers are not said by the officiating Clergy only, but the congregation of the faithful who are taking part in the service, or who are present, share the prayers (at least in some parts of the service) with the Clergy, or at all events appropriate to themselves by an Amen the

prayer which is uttered by the Priest ; and it is a manifest makeshift when the Sacristan, or any other individual, steps into the place of the congregation, or of those present. Also, the prayers which are to be said by the officiating Priest alone are, according to the original and true idea of the Liturgy, meant not only to be heard, but also to be understood by the remainder of the congregation, and heard in such a manner, that an inward participation in the service is possible. With this the Rubric agrees, that the prayers used at the administration of the Sacraments are to be said with a distinct voice.

This understanding, and this inward participation in the service, will not, at any rate, be so thoroughly effected by mere translations and explanations of the Formularies for those who are unacquainted with the Latin language. Therefore, the German language is used exclusively in the Formularies of the new Ritual, as no well-grounded scruples and no practical difficulties stand in the way of the use of the vulgar tongue at the administration of the Sacraments, or in other acts comprised in a Ritual. After what has been said, there remained no reason for making an exception with reference even to the precise sacramental formulæ.

A genuine reform has not only to keep essentials unaltered, but also with reference to non-essentials, to attach itself to what exists ; and with regard to points that have long usage in their favour, only to alter as much as is necessary. It might appear from this maxim as if an exact German translation of very ancient formularies, or, at any rate, of those in use for centuries, would have sufficed. And this has been the case with some Formularies ; for example, Confirmation, and portions of other Formularies. But with other parts of the Ritual, this course was not admissible.

Sailer has already remarked (*Neue Beiträge, &c.*, vol. ii. p. 281), and it may be looked upon as decided, that the German language (with permission of the Bishop) may be introduced at the administration of the Sacraments. But no one will at all dispute that our old Ritual does not merely require to be translated, but also to be revised and amended.

In fact, many parts of the old Formularies originated under circumstances which differ from those of the present day, and bring ideas into expression, or have ideas for their foundation, which have become unfamiliar to us.

A great deal in the Roman rite of Baptism proceeds from

the time when grown-up persons principally were baptized, after a long preparation of instruction and religious training, combined with more liturgical ceremonies.

The prayers said at the commencement of the present Roman rite of Baptism would be quite fit for such a catechumen, but would have no appropriate meaning before the baptism of a child, e.g. "that he, preserving his first teaching of the greatness of thy Majesty, and through obedience to thy commandments, may become worthy to obtain the gift of regeneration."

It would not be reasonable that this and some similar forms should be retained in the Ritual, after Infant Baptism has become the rule; and they would be doubly out of place in a German translation. It is, furthermore, a thoroughly Scriptural verity, that Christ has redeemed the world from the power of the devil; but this truth is expressed in a manner which no longer answers to our present ideas, and may give occasion to misunderstandings, and has already done so when, according to the Roman Ritual, the Priest blows upon the child to be baptized with the words, "Go out of him, unclean spirit, and make room for the Holy Ghost, the Consoler;" or when the Priest who baptizes says twice, "I adjure thee, unclean spirit, that thou go out and retire from the servant of God;" and again adds, "Therefore, accursed devil, acknowledge thy sentence, and give honour to the true and living God," &c., &c.; or when, at the blessing of salt, it is said, "I conjure thee, creature of salt, that thou wilt in the name of the Holy Trinity be a healing means of grace for driving out the enemy," &c. *

A mere German translation of the Latin Formulary would, therefore, not answer the requirements which are to be found in a Ritual; on the other hand, the retention of the German Formularies of Wessenberg and Winter is not to be recommended, because, notwithstanding their many good points, they both differ too much and unnecessarily from ancient Formularies, and the instructive, hortatory, and reflective element is more prominent than is desirable in a Liturgy.

* In the Cologne Formulary this clause appears three times, in addition to the following: "It is not hid from thee, Satan, that punishment and torment await thee, and the day of judgment, the day of eternal damnation, which will come as a burning oven, in which eternal destruction awaits thee and all thy angels. Therefore,

thou damned and damnable one, give honour to the living and true God, give honour to Jesus Christ his Son, and to the Holy Ghost, in whose name and power I command thee whosoever thou art, unclean spirit, to depart," &c., &c. (See Roman Ritual, Service for Baptism of Adults.)

The required instruction might be given in addresses before and after the liturgical acts ; to these might also be added, when it is suitable, particular prayers to express the subjective thoughts and feelings of those concerned. The liturgical Formulary must be kept free from these elements, and confine itself to fixed objective forms corresponding to the subject-matter, and suitable for all occasions. Accordingly, our Ritual will not contain a choice of various Formularies for separate liturgical acts, but a single Formulary for each act. It is left to the discretion of the officiating Clergy to add addresses or prayers in particular cases, or according to circumstances. These may be taken out of the Wessenberg Ritual, where it is in use.

Explanatory remarks are added in an Appendix, about the meaning of the separate Formularies.

1

The Old Catholic Ritual.

INFANT BAPTISM^a.

§ 2. Before commencing the act of baptism, the Priest shall ask what name will be given to the child, and shall ascertain for himself whether the child has received private baptism. If the validity of the latter is indubitable, the Priest must not repeat baptism even conditionally, but merely add certain omitted portions of the public ceremonial; if the validity is doubtful, the form for conditional baptism must be employed. (p. 12.)

§ 3. After the introductory address, or immediately before the baptism, the godfather or godmother shall hold the child in his arms. If both a godfather and a godmother be present, the one shall hold the child in his arms, the other laying the right hand on the child during the actual administration of baptism.

§ 4. When it seems fit, the following, or some other convenient address, shall precede the baptismal service.

BELOVED in the Lord, when the Saviour sent out his Apostles, he said unto them, "Go ye, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you^b." "He that believeth and is baptized shall be saved^c." Through baptism men are cleansed from their sins, made partakers in the meritorious redemption of Jesus Christ, taken into the society of the faithful and into the Church of Christ, fitted to obtain a share in all the treasures of grace, with the management and administration of which Christ has entrusted his church.

Rituale Romanum.

ORDO BAPTISMI PARVULORUM.

[There are several pages of preliminary directions for the due performance of the various offices in the Roman Ritual, but they do not, as a rule, correspond with the rubrics either of the Friburg and other vernacular German Rituals, or of the Old Catholic Ritual, 1875.]

Rituale Friburgense.

ERTHEILUNG DER HEILIGEN TAUFE IN DER KIRCHE.

[§ 1. *Paratis omnibus que ad sacramenti hujus administrationem ne-*

cessaria sunt, sacerdos lotis manibus, oratione fusa, factaque intentione, superpellicio et stola violacea induitus, una cum ministro sibi inserviente ad limen ecclesie accedat, ubi aperto capite et facie ad circumstantes versa, se signans signo crucis dicat:

Sac. Im Namen des Vaters  und des Sohnes , und des heiligen Geistes. Amen.]

§ 4. Anrede an die Pathen.

GELIEBTE in [Christus dem Herrn, es ist ein alter Gebrauch der christlichen Kirche dass der Taufling von

^a When an adult is baptized, he must answer in his own person, instead of the sponsors. In other respects the rites are the same, apart from the addresses at the

commencement and the close: a different Gospel will also be read.

^b S. Matt. xxviii. 19, 20.

^c S. Mark xvi. 16.

When an adult is to be baptized, he must be first instructed in the doctrine of Christ, and profess his faith in it, and declare himself ready to observe all that Christ hath commanded, and to renounce all that is in opposition to the doctrine and commandments of Christ. But it is in accordance with the intention of the Lord, who lovingly called little children to come unto him, that the infant children of Christian parents should be taken up into the company of the faithful by baptism, and soon after their natural birth should be born again of water and the Holy Ghost.

Before baptism, the sponsors must make a confession of Christian faith in the name of the child, and declare their readiness, in accordance with the commandment of Christ, at all times firmly to withstand the devil, and sin, and its enticements. It is then the duty of the parents (where needful, with the assistance of the sponsors) to take care that the child, so soon as it be grown up, be instructed in the truths of the Christian religion, be directed into obedience to the commandment of Christ, and to the avoidance of all evil; and so educated, that all through *his* after life *he* may in word and deed acknowledge the faith, which was acknowledged in *his* name by *his* godparents at baptism, and may fulfil the promise which they have vowed in *his* place.

Rituale Friburgense.

Pathen, die hier für die Standhaftigkeit seines Glaubens die Bürgschaft übernehmen, zur Taufe, als der geistlichen Wiedergeburt, gebracht werde. Ihr nehmst heute diese Pflicht auf euch; sie ist von grosser Wichtigkeit. Ihr gelobet Gott, dass das kind, welches ihr hier zur Taufe bringet, in dem Christlichen Glauben, dessen Bekenntniss ihr hier statt seiner ableget, erzogen werde, um darin standhaft zu verharren bis zu seinem Tode. Ihr müsset also, so viel bei euch steht mit zärtlicher Sorgfalt darauf bedacht seyn es von jugend auf in der christlichen Lehre zu unterrichten und zur Befolung derselben anzuleiten. Wachet, dass es durch die trüglichen Reitze dieser Welt nicht verführt werde und ewig verloren gehe. Erinnert es einst, wenn es zum Gebrauch der Vernunft

kommt, recht oft daran, was für grosse Versprechungen ihr heute in seinem Namen Gott und der christlichen Kirche gemacht habet. Verwendet mit seinen Eltern auf dasselbe die treueste Pflege, damit ihn einst würdig seyn moget, mit ihr die stimme des Sohnes Gottes zu vernehmen "Kommit ihr Gesegnete meines Vaters, und nehmst Besitz von dem Reiche, das euch zur Belohnung bereitet ist." Alle Menschen, welche in dieses irdische Leben eintreten sind zur Heiligkeit berufen, desswegen kam Christus auf die Erde, um sich durch den heiligen Geist eine Kirche, eine Versammlung der Heiligen zu er richten. Auch das vor uns liegende kind soll ein Mitglied der Gemeinde der Heiligen werden; daher wird ihm gleich bei der Taufe der Name eines Heiligen gegeben.]

The Lord himself has appointed baptism with water, accompanied by the invocation of the Trinity, to be the outward sign of the grace which is communicated through this blessed sacrament. It is thereby intimated that as the body is purified by water, so the soul is purified by this sacrament from whatever in it is displeasing to God. But even in the most primitive ages of the Christian church the custom prevailed of adding certain prayers and ceremonies at the public administration of baptism, in addition to what Christ himself ordained, which are adapted to make clearer to us the meaning and importance of this act.

Which holy act, as I am now on the point of commencing, I beseech those present to unite themselves with me in prayer for this child, that the Lord who now takes *him* into the number of his elect may preserve *him*, and evermore defend *him* and strengthen *him* with his grace, that *he* may grow up to be both the joy of *his* parents, and a worthy member of the Christian church (and of our congregation).

Priest. And now I ask thee *N.* Dost thou desire to obtain eternal life in the church of God through faith in Jesus Christ?

Sponsors. I do.

Priest. The Lord himself hath said ; "This is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent."⁴ "If thou wilt enter into life, keep the commandments."⁵ "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself."⁶

Rituale Romanum.

N. Quid petis ab Ecclesia Dei?

Patrinus respondet: Fidem.

Sacerdos: Fides quid tibi præstat?

Patrinus respondet: Vitam æternam.

Sacerdos: Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut teipsum.

⁴ S. John xvii. 3. ⁵ S. Matt. xix. 17.
⁶ S. Matt. xxii. 37, 39.

Rituale Friburgense.

Sac. Wie soll also dieses kind heissen?

P. *N.N.*

Sac. Was begehrst du von der Kirche Gottes?

P. Den Glauben.

Sac. Was bewirkt der Glaube?

P. Das ewige Leben.

Sac. Wenn du eingehen willst in das ewige Leben, so halte die Gebothe Du sollst Gott deinen Herrn lieben aus deinem ganzem Herzen, aus deiner ganzen Seele, aus allen deinen Kräften und mit deinem ganzem Gemüthe, und deinen Nächsten wie dich selbst.

§ 5. *The Priest shall then breathe on the child, and say:*

MAY the powers of darkness, which the divine Redeemer hath vanquished by his cross, retire before thee^a, that thou mayest see to what hope, and to what an exceeding glorious inheritance among the saints, thou art called^b.

Let us pray.

ALMIGHTY, everlasting God, Father of our Lord Jesus Christ, look graciously down upon this childⁱ, whom thou hast called to the grace of regeneration by the Holy Ghost^k; banish all darkness from *his* heart, and vouchsafe unto *him* the holy Spirit of thy Son, who liveth and reigneth with thee and the same Holy Spirit evermore. Amen.

§ 6. *Priest (signing the forehead and breast of the child with the sign of the cross).*

RECEIVE on thy forehead the sign of the holy cross , to remind thee that thou openly profess thy faith in Christ crucified, and glory not, save only in the cross of Jesus Christ our Lord^j.

Rituale Romanum.

§ 5. *Deinde ter exsufflet leniter in faciem infantis, et dicat semel: Exi ab eo (vel ab ea), immunde spiritus, et da locum Spiritui sancto Paraclito.*

§ 6. *Postea pollice faciat signum Crucis in fronte, et in pectore infantis, dicens: Accipe signum Crucis tam in fronte  quam in corde ,*

Rituale Friburgense.

§ 5. *Deinde sacerdos ter leniter sufflet in faciem infantis dicens;*

N. Es weiche von dir der unreine und verkehrte Geist, damit der göttliche Geist in dir wohne, und du in Jesus Christus ein neues Geschöpf werdest. Gott der Schöpfer aller Dinge, der dem Adam eine lebendige Seele einhauchte, gebe dir den

Geist der Weisheit, damit du einsehest, zu welcher Hoffnung du berufen seyst unter seinen Heiligen. Und unser Herr Jesus Christus verleihe dir den Geist des Lebens, der dich befreie vom Gesetze der Sünde und des ewigen Todes. Amen.

§ 6. *Postea dextero pollice faciat signum crucis in fronte et pectore infantis dicens;*

EMPFANGE auf die Stirne das Zeichen des Kreuzes  und zeige nunmehr in deinen Sitten, dass dein alter Mensch mit Christus gekreuzigt seye, damit du nur allein für Christus lebest, und keinen andern Ruhm suchest, als in dem Kreuze unsers Herrn. Auch deine Brust bezeichne ich mit dem Zeichen des Kreuzes  damit du dich selbst und die verdorbenen Gefühle des Her-

^a If the child has been already baptized,
" May the powers of darkness remain far from thee," &c.

^b Eph. i. 18.

ⁱ In the case of an adult, "this thy servant or handmaiden."

^k If the child has been already baptized,
" Which thou hast brought to the grace of regeneration by the Holy Ghost; keep all darkness from his heart," &c.

^l Gal. vi. 14.

I sign thee on the breast with the sign of the holy cross , to remind thee that thou love from thy heart him who hath died on the cross for thee, and that as he bids thee thou shouldest take up thy cross and follow him ^m.

§ 7. Let us pray.

WE beseech thee, O Lord, graciously to hear our prayer, and evermore by thy power to protect this thy servant (or handmaiden) *N.*, whom we have signed with the sign of the holy cross, that *he* may continue in the faith of the doctrines, and in the obedience of the commandments of him who gave up his life for us on the tree of the cross, Christ our Lord. *Amen.*

Rituale Romanum.

sume fidem celestium præceptorum : et talis esto moribus, ut templo Dei jam esse possis.

§ 7. Oremus.

PRECES nostras, quæsumus Domine, clementer exaudi : et hunc Electum tuum *N.* Crucis dominicæ impressione signatum perpetua virtute custodi : ut magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum tuorum ad regenerationis gloriam pervenire merearatur. Per Christum Dominum nostrum. R^g. Amen.

[§ 8. *Deinde imponat manum super caput infantis ac dicat :*

Oremus.

OMNIPOTENS, sempiterne Deus, Pater Domini nostri Iesu Christi, respicere dignare super hunc famulum tuum *N.*, quem ad rudimenta fidei vocare dignatus es ; omnem cæcitatatem cordis ab eo expelle : disrumpe omnes laqueos satanæ, quibus fuerat colligatus : aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuae imbutus, omnium cupiditatum foetoribus careat, et ad suavem odorem præceptorum tuorum lætus tibi in Ecclesia tua deserviat, et proficiat de die in diem. Per eumdem Christum Dominum nostrum. R^g. Amen.]

Rituale Friburgense.

zens verläugnest, das Kreuz Christi willig auf dich nehmest, und ihm getreu nachfolgest.

§ 7. Wir bitten dich, O Herr, schütze diesen deinen auserwählten Diener den wir mit dem Zeichen des Kreuzes bezeichnet haben, durch deine immerwährende Kraft, damit er am Tage des Gerichts nicht verloren gehe, sondern würdig geachtet werde, zu stehen vor dem Throne des Lammes, um mit ihm zu herrschen von Ewigkeit zu Ewigkeit. Amen.

[§ 8. *Deinde imponit manum super caput infantis et dicat :*

Lasset uns bethen.

Zu deiner ewigen und gerechten gütte flehen wir, O Herr, heiliger, allmächtiger Vater, ewiger Gott, Urquelle des Lichtes und der Wahrheit, sieh gnadig herab auf diesen deinen Diener der nach deinem Ebenbild erschaffen, und durch Jesus Christus deinen Sohn zu einem neuen Menschen durch Erneuerung des Geistes wieder geboren wird ; erleuchte ihn mit dem lichte deiner Erkenntniss, reinige ihn, heilige ihn, gieb ihm die wahre Weisheit, feste Hoffnung, gerade Gesinnung und heilige Lehre, damit er der Gnade würdig und des ewigen Lebens theilhaftig werde, durch denselben Jesus, etc. Amen.]

§ 10. *Priest (placing in the mouth of the child a little salt, which he has signed with the sign of the cross).*

N. Receive this salt as an emblem of wisdom; the Lord grant it thee unto everlasting life. *Amen.*

Rituale Romanum.

[§ 9. *Deinde Sacerdos benedict sal, quod semel benedictum alias ad eundem usum deservire potest.*

Benedictio salis.

EXORCIZO te, creatura salis, in nomine Dei Patris omnipotens \ddagger , et in charitate Domini nostri Jesu Christi \ddagger , et in virtute Spiritus \ddagger sancti. Exorcizo te per Deum vivum \ddagger , per Deum verum \ddagger , per Deum sanctum \ddagger , per Deum \ddagger , qui te] [ad tutelam humani generis procreavit, et populo ventienti ad credulitatem per servos suos consecrari praecepit: ut in nomine sanctae Trinitatis officiaris salutare Sacramentum ad effugandum inimicum. Proinde rogamus te, Domine, Deus noster, ut hanc creaturam salis sanctificando sanctifices \ddagger , et benedicendo benedicas \ddagger , ut sit omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et saeculum per ignem. *Ry. Amen.*]

§ 10. *Deinde immittat modicum salis benedicti in os infantis dicens:*

N. Accipe sal sapientiae: propitiatio sit tibi in vitam aeternam. *Ry. Amen.*

Sacerdos. Pax tibi. *Ry.* Et cum spiritu tuo.

[§ 11. *Oremus.*

DEUS patrum nostrorum, Deus universae conditor veritatis, te supplices exoramus, ut hunc famulum tuum *N.* respicere digneris propitiatus, et hoc primum pabulum salis gustantem, non diutius esurire permettas, quo minus cibo expleatur colesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum, Do-]

Rituale Friburgense.

§ 9. *Benedictio Salis.*

[ICH beschwöre dich, Salz, Gottes Geschöpf; im Namen des Allmächtigen Vaters \ddagger , und seines Sohnes unseres Herrn Jesus Christus \ddagger , und des Heiligen Geistes, der von Beiden ausgeht \ddagger ; ich beschwöre dich durch den lebendigen Gott \ddagger , durch den wahren Gott \ddagger , durch den heiligen Gott \ddagger , durch Gott, der dich zum Gebrauche des Menschlichen Geschlechtes erschaffen und gewollt hat, dass es für die Völker seines Glaubens durch unsern Dienst geweiht werde, Wir bitten dich, Herr unser Gott, dass du dieses Salz, deine Gabe, heiligst \ddagger und segnest \ddagger damit es Allen, die es gebrauchen, zum Heil gereiche durch Denjenigen, der kommen wird zu richten die Lebendigen und die Toten und die Welt durch das Feuer. Amen.]

§ 10. *Tunc immittit modicum salis in os infantis dicens;*

N. Nimm hin das Salz der Weisheit; es gedeihe dir zum ewigen Leben. *Amen.*

Sac. Freude sey mit dir.

R. Und mit deinem Geiste.

[§ 11. *Lasset uns bethen.*

ALLGUTIGER Gott und Vater der Menschen, du Quelle aller Wahrheit; Dein heiliges Wort, das du uns durch Jesus deinen Sohn geoffenbart hast, ist die einzige wahre Weisheit, die den Menschen gut und glücklich machen kann. Siehe gnädig auf diesen deinen Diener *N.* der jetzt das erstemal die Speise des Salzes gekostet hat. Erweck einstens in seinem Herzen ein Verlangen nach jener himmlichen Weis-

§ 14. *Priest (laying his right hand on the child).*

Let us pray.

O God, thou author of all wisdom, look graciously down on this thy servant *N.*, and preserve *him* ever in thy fear, which is the beginning of wisdom, through Christ our Lord. Amen.

Rituale Romanum.

[mine, quæsumus, ad novæ regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum æterna premia consequi mereatur. Per Christum Dominum nostrum. Rj. Amen.]

[§ 12. EXORCIZO te, immunde spiritus, in nomine Patris **¶**, et Filii **¶**, et Spiritus **¶** sancti, ut ex eas, et recedas ab hoc famulo Dei *N.* : ipse enim tibi imperat, maledicte damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.]

Ergo, maledicte diabole, recognoscere sententiam tuam, et da honorem Deo vivo et vero, da honorem Iesu Christo Filio ejus, et Spiritui sancto, et recede ab hoc famulo Dei *N.*, quia istum sibi Deus, et Dominus noster Jesus Christus ad suam sanctam gratiam, et benedictionem, fontemque Baptismatis vocare dignatus est.]

[§ 13. *Hic pollice in fronte signat infantem, dicens:* Et hoc signum sanctæ Crucis **¶**, quod nos fronti ejus damus, tu, maledicte diabole, numquam audeas violare. Per eumdem Christum Dominum nostrum. Rj. Amen.]

§ 14. *Mox imponit manum super caput infantis, et dicit:*

Oremus.

ÆTERNAM, ac justissimam pietatem tuam deprecor, Domine sancte, Pater omnipotens, æterne Deus,

Rituale Friburgense.

heit, die Jesus auf die Erde gebracht hat, und gieb ihm die Fülle deiner Gnade, dass er in deinem Worte

Beruhigung, Trost, Kraft und Antrieb zur Tugend und Frommigkeit finde. Heilige, stärke ihn durch deinen Geist zu allem Guten, damit er im Glauben und in der Gottseligkeit standhaft beharre, und einst mit allen Glaubigen das verheissene ewige Lebe erlange, durch, etc. Amen.]

[§ 12. *Post hanc orationem sacerdos super caput infantis extensa dextera dicit opero capite:*

ICH beschwöre dich, unreiner Geist ! von Anfang ein Menschermörder, ein Lügner, und Vater der Lüge ! Ich beschwöre dich im Namen des Vaters **¶** und des Sohnes **¶** und des heiligen Geistes **¶**, bleibe von diesem kinde stets entfernt, das nun zum Dienste des Allerheiligsten, zum Bekennniß der Lehre des göttlichen Sohnes und zum Tempel des heiligen Geistes eingeweiht werden soll Jener allmächtige Jesus gebiehet dir, der vom Himmel kam, dein Reich zu zerstören Gieb die Ehre dem sieger Jesus Christus, unserm Herrn, der dieses Kind durch die Gnade des heiligen Geistes zum Brunnen des ewigen Heiles gerufen hat. Wage es nie, böser und verworferner Geist ! dies Zeichen des heiligen Kreuzes **¶** (*hic dextro pollice in crucis modum signat infantis frontem*) zu verletzen, durch, etc. Amen.]

§ 14. *Mox imponit manum super caput infantis, dicens,*

Lasset uns bethen.

O GOTT, unsterblicher Hülfe aller Bittenden, Rettung aller Flehenden, Befriedigung aller Wünsche,

§ 16.

Priest. Sign yourselves now with the sign of the holy cross in the name of the Father, the Son, and the Holy Ghost, and learn the words of the holy gospel, written by the Evangelist S. Mark.

"At that time they brought young children to Jesus, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them (*here the Priest shall lay his hand on the child*), and blessed them."^a

Peace be with you.

Rituale Romanum.

zactor luminis et veritatis, super
hunc famulum tuum *N.* ut digneris
illum illuminare lumine intelligentiae
tua: munda eum, et sanctifica:
da ei scientiam veram, ut dignus
gratia Baptismi tui effectus, teneat
firmam spem, consilium rectum, doc-
trinam sanctam. Per Christum Do-
minus nostrum. R^y. Amen.

[§ 15. *Postea Sacerdos imponit extre-
mam partem stole super infantem,
et introducit eum in Ecclesiam, di-
cens:*

N. Ingredere in templum Dei, ut
 habeas partem cum Christo in vitam
eternam. R^y. Amen.]

Rituale Friburgense.

Leben der Glaubigen, Auferstehung
der Todten, ich rufe dich an über
diesen deinen Diener *N.* welcher

bittend um die Taufe, deine ewige
Gnade durch die Geistliche Wie-
dergebur zu empfangen wünscht.
Nimm ihn auf, O Herr, und weil
du dich gewürdiget hast zu sagen;
Bitter und ihr werdet empfangen;
suchet, und ihr werdet finden; klop-
fen an, und es wird euch aufgethan
werden; so reiche dem Bittenden
die Belohnung, offne dem Anklop-
fenden die Thüre, damit er den
ewigen Segen des himmlischen
Taufbundes und das Geschenk
deines verheissen Reiches erhal-
ten möge; der du mit dem Vater
und dem heiligen Geiste lebst und
regierst in Ewigkeit*. Amen.

[§ 15. *Postea sacerdos imponit extre-
mam partem stole super infantem
et introducit eum in ecclesiam di-
cens:*

N. Tritt herein in den Tempel
Gottes, damit du mit Jesus Chris-
tus Theil habest am ewigen Leben.
Amen.]

^a S. Mark x. 13—16. At the baptism of an adult the gospel is taken from S. John iii. 1—21. [Compare the gospels in the corresponding services in the Anglican Prayer-book.]

[The Gospel in the Strasburg Ritual is from S. Mat. xix. 13—15; in the Cologne Ritual, from S. Mark x. 13—16.]

* [Also in the old Sarum and modern Anglican Offices.]

§ 17.

LET us now repeat the Creed, which has been used in the church since the Apostles' time, as a short summary of the chief points of the doctrine of Christ, and then the Lord's Prayer :

I BELIEVE in God, &c.

§ 18.

OUR Father, &c.

§ 20. *The Priest shall then touch the ears and mouth of the child with his finger, saying,*

EPHPHATHA, that is, be opened. As the Saviour gave the power of hearing and of speech to a man that was both deaf and dumb by the use of these words, and by touching his ears and tongue, so may he strengthen thee through his grace, that thou mayest be ready and willing to hear his words, and mayest joyfully proclaim his praise.

Rituale Romanum.

§ 17. *Cum fuerint Ecclesiam ingressi, Sacerdos procedens ad Fontem cum Susceptoribus conjunctim clara voce dicit :*

CREDO in Deum, Patrem omnipotentem, &c.

§ 18.

PATER noster, qui es in celis, &c.

§ 19. *Ac deinde, antequam accedat ad Baptisterium, dicat :*

Exorcismus.

EXORCIZO te, omnis spiritus imunde, in nomine Dei Patris omnipotentis **¶**, et in nomine Jesu Christi Filii ejus, Domini et Iudicis nostri **¶**, et in virtute Spiritus sancti **¶**, ut discedas ab hoc plasmate Dei *N.* quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus sanctus habitat in eo. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos, et mortuos, et sacerdum per ignem. *R. Amen.*]

§ 20. *Postea Sacerdos dígito accipiat de saliva oris sui, et tangat aures et nares infantis: tangendo vero aurem*

dexteram, et sinistram, dicat: Ephphetha, quod est, Adaperire: deinde tangit nares, dicens: In odorem suavitatis. Tu autem effugare, diabole; appropinquabit enim iudicium Dei.

Rituale Friburgense.

§ 20. *Postea sacerdos dextero pollice accipiat de saliva oris sui, et tangendo aurem infantis dexteram dicit;*

EPHPHETHA, d. h. öffnedich, damit du hörest die Lehre des Evangeliums, und empfindest die Wohlgerüche der Gottseligkeit. Der Gott des Friedens sey mit dir und zerstreue den Geist der Lüge und Finserniss unter deinen Füssen, damit du im Dienste der Tugend zum ewigen Leben gelangest.

§ 21. *Sacerdos flexis genibus sequentem profert orationem;*

ALLWEISER, allgütiger Gott, zu dir flehen wir für dieses Kind, welches heute auf den Glauben an Gott den Vater, an Gott den Sohn, und an Gott den heiligen Geist getauft werden soll, lass es in diesem Glauben immer mehr erleuchtet werden, damit es in der thatigen Ausübung derselben seine höchste seligkeit

§ 22.

And now I ask thee *N.*, before I administer to thee the sacrament of baptism^p,

Dost thou renounce the devil?

Sponsors. I do renounce him.

Priest. And all his works?

Sponsors. I do renounce them.

Priest. And all his pomps?

Sponsors. I do renounce them.

§ 23. *Or the following may be substituted for the last three questions.*

Priest. And now I ask thee *N.*, before I administer to thee the sacrament of Baptism,

Dost thou renounce the lusts of the flesh, the lust of the eyes, and the pride of life?

Sponsors. I do renounce them.

Priest. Dost thou promise, in accordance with the command of Christ, to love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself?

Sponsors. I do so promise.

Rituale Romanum.

§ 22. *Postea interrogat baptizandum nominatum, dicens: N. Abrenuntias satanæ?*

Respondet Patrinus: Abrenuntatio.

Sacerdos: Et omnibus operibus ejus?

Patrinus: Abrenuntio.

Sacerdos: Et omnibus pompis ejus?

Patrinus: Abrenuntio.

Rituale Friburgense.

suche. Dieser Glaube sey ihm ein Licht auf dem unsichern und dunkeln Pfade seines Lebens damit es von den Thorkeiten und Inthütern dieser Welt frei bleibe, dir beständig in Unschuld und Heiligkeit diene und würdig werde, dich ewig von Angesicht zu Angesicht zu schauen. Belebe auch seine eltern immer mehr in diesem Glauben, damit sie vor

ihm im Lichte der Wahrheit und Liebe wandeln, und durch ihre Lehren und Beispiele ihm als seine getreuesten Führer voranleuchten. Darum bitten wir dich durch, etc. Amen.

§ 17.

Ich glaube an Gott Vater, etc.

§ 18.

Vater unser, etc.

Gegrusset seyst, etc.

§ 22. *Sacerdos procedens ad fontes baptismales deposita stola violacea, et assumpta alia coloris albi aperto usque ad finem capite interrogat patrinos, nonine baptizandi respondentes:*

N. Widersagst du dem Satan?

P. Ich widersage.

S. Und aller seiner Hoffart?

P. Ich widersage.

S. Und allen seinen Werken?

P. Ich widersage.

^p If the child has been already baptized, the words, "before . . . baptism," must be omitted.

§ 24.

Priest (anointing the child on the breast with the oil of the catechumens). For the war against evil, and for the practice of good, thou needest strengthening through the grace of him who hath redeemed us from our sins. Therefore I anoint thee with the oil of salvation in Christ Jesus our Lord. *Amen.*

§ 26.

Priest. Dost thou believe in God the Father Almighty, maker of heaven and earth?

Sponsors. I do.

Priest. Dost thou believe in Jesus Christ, his only-begotten Son our Lord, who was born and hath suffered for us?

Sponsors. I do.

Rituale Romanum.

§ 24. *Deinde Sacerdos intingit pollicem in oleo Catechumenorum, et infantem ungit in pectore, et inter scapulas in modum Crucis, dicens: Ego te linio  oleo salutis in Christo Iesu Domino nostro, ut habeas vitam aeternam.* R^y. Amen.

§ 25. *Subinde pollicem et inuncta loca abstergit bombacum, et sumit aliam albam interroget, expresso nomine, baptizandum, Patrino respondente:]*

§ 26.

N. Credis in Deum Patrem omnipotentem, Creatorem coeli et terrae? R^y. Credo.

Credis in Iesum Christum Filium ejus unicum, Dominum nostrum, natum et passum? R^y. Credo.

Rituale Friburgense.

§ 24. *Deinde sacerdos intingit pollicem in oleum catechumenorum et infantem nudatum in pectore et inter scapulas ungit in modum crucis dicens;*

N. Diess vermagst du nur durch den der dich stärket; desswegen salbe ich dich mit dem Oele des Heils in Jesus Christus unserm Herrn auf der Brust  um dein Herz zu stärken, dass es nicht trachte nach den Gelüsten des

Fleisches, sondern nach den werken des Geistes, und zwischen den Schultern  damit dir das Joch Christi sanit und leicht werde, und du es tragen mögest durch dein ganzes Leben. Amen.

§ 25. *Subinde pollicem et inuncta loca abstergit bombacum, et pergit interrogare;*

Geliebte in dem Herrn!
UNSERE Kirche will keine Heuchler, keine Scheingläubigen, keine Zwangskirchen haben; sie fordert daher, bevor das grosser Werk an diesem Kinde vollzogen wird, an dessen statt ein offenes, freies und ungeheuchettes Glaubensbekenntniss.]

§ 26.

S. Glaubst du an Gott den Vater? etc.

P. Ich glaube.

S. N. Versprichst du auch, diesen Glauben durch gute Werke zu beweisen und niemals davon abtrünnig zu werden?

P. Ich verspreche es.

S. N. Versprichst du, dich selbst zu verläugnen, das Kreuz zu tragen, und dem Herrn Jesu Nachzufolgen?

P. Ich verspreche es.

S. N. Versprichst du, die Gebote Gottes zu halten, Gott über alles, und den Nächsten, wie dich selbst, zu lieben?

P. Ich verspreche es.

Priest. Dost thou believe in the Holy Ghost, the Holy Catholic church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the flesh, and life everlasting ?

Sponsors. I do.

§ 29. *Priest (pouring the water thrice in the form of a cross on the head of each child to be baptized).*

N. I baptize thee in the Name of the Father , and of the Son , and of the Holy Ghost .

§ 32.

Or if the child is to be baptized conditionally; N., if thou art not already baptized, I baptize thee in the Name of the Father , &c.

Rituale Romanum.

Credis et in Spiritum sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam? *R.* Credo.

§ 28. *Subinde, expresso nomine baptizandi, Sacerdos dicit:*

N. Vis baptizari?
Respondet Patrinus: Volo.

§ 29. *Tunc Patrino, vel Matrina, vel utroque, si ambo admittantur, infantem tenente. Sacerdos vasculo, seu urceolo accipit aquam baptismalem, et de ea ter fundit super caput infantis in modum Crucis, et simul verba proferens, semel tantum distinete, et attente, dicit:*

N. Ego te baptizo in nomine Patris , fundat primo, et Filii, , fundat secundo, et Spiritus  sancti, fundat tertio.

§ 30. *Ubi autem est consuetudo baptizandi per immersionem, Sacerdos accipit infantem, et advertens ne laedatur, caute immersum, et trina immersione baptizat, et semel tantum dicit:*

N. Ego te baptizo in nomine Patris , et Filii , et Spiritus  sancti.

§ 31. *Mox Patrinus, vel Matrina, vel uterque simul infantem de sacro Fonte levant, suscipientes illum de manu Sacerdotis.*

§ 32. *Si vero dubitatur, an infans fuerit baptizatus, utatur hac forma: N.* Si non es baptizatus, ego te baptizo in nomine Patris , et Filii , et Spiritus  sancti.

Rituale Friburgense.

§ 28.

S. N. Willst du getauft werden?
P. Ich will.

§ 29. *Hic querat sacerdos, an circa baptismum infantis nil fuerit attentatum; si respondetur negative, tunc patrino vel matrina infantem tenente, sacerdos vasculo accipit aquam baptismalem, et repetita intentione ter fundit super caput infantis in modum crucis, et simul verba proferens, semel tantum distinete et attente dicit;*

N. Ego te baptizo in nomine Patris, etc.

§ 32. *Si quod hujus facta circa infantem jam baptizatum sit prudens dubium, utetur sacerdos forma sequenti;*

N. Si non es baptizatus, ego te, etc.

§ 33. *Then shall the Priest anoint the crown of the head with chrism and say :*

ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, anoint thee with the chrism of salvation in the same Jesus Christ our Lord. *Amen.*

§ 34. *Priest (laying a white raiment, or the end of his stole, on the child).*

N. Receive the white raiment of innocence. Preserve it pure and unspotted until the day of Jesus Christ, that thereby thou mayest enter into eternal life. *Amen.*

Rituale Romanum.

§ 33. *Deinde intingit pollicem in sacro Chrismate, et ungit infantem in summitate capitis in modum Crucis, dicens :*

DEUS omnipotens, Pater Domini nostri Iesu Christi, qui te regeneravit ex aqua et Spiritu sancto, qui que dedit tibi remissionem omnium peccatorum (*hic inungit*), ipse te liniat Chrismate salutis  in eodem Christo Iesu Domino nostro in vitam aeternam. *R.* Amen.

Sacerdos dicit : Pax tibi. *R.* Et cum spiritu tuo.

§ 34. *Tum bombacio, aut re simili abstergit pollicem suum, et locum inunctum, et imponit capiti ejus linteolum candidum loco vestis albae, dicens :* Accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Iesu Christi, ut habeas vitam aeternam. *R.* Amen.

Rituale Coloniense.

§ 35. *(Deinde procedat sacerdos ad altare et si baptizatus sit adultus communicet, et si sit infans ponat sacerdos de vino in os ejus dicens, "Hujus vini perceptio sit tibi in salutem eternam corporis et animae.)*

Rituale Friburgense.

§ 33. *Baptizati infantis caput linteolo abstergat sacerdos et dextero pollice in sacro chrismate intincto, ungar eum non in fronte sed in vertice capitis in modum crucis dicens :*

DER Allmächtige Gott, der Vater unsers Herrn Jesus Christus, der dich wiedergeboren hat aus dem Wasser und dem heiligen Geiste salbe dich mit dem Chrysam des Heils  durch den nämlichen Jesus Christus unsern Herrn, damit du durch ihn zum Gliede seines Leibes geweiht werdest, gestarkt von seinem Geist, um zu herrschen über die Irrthumer und Lüste dieser Erde, und dich selbst ihm als ein unschuldiges und heiliges Opfer darzubringen, zur Erlangung der Krone der ewigen Herrlichkeit. Amen.

§ 34. *Sacerdos bombacio aut re simili abstergit locum inunctum et pollicem. Deinde capiti infantis imponit linteolum candidum loco vestis albae dicens :*

N. Zum Andenken dass du gereinigt, geheiligt, und gerechtfertigt bist, empfange dieses weise kleid, als ein Sinnbild der Unschuld, die du unbefleckt vor dem Richterstuhl unsers Herrn Jesus Christus bringen sollst um das ewige Leben zu erhalten. Amen.

§ 36. *Priest (presenting a lighted taper to the sponsors, which they hold in their right hand).*

N. Receive this lighted taper as an emblem of the faith which lives by love. Preserve the light of the knowledge of Christ and walk in this light; that, when the Lord cometh, thou mayest be like the wise virgins, who came to meet the bridegroom with lamps lighted, and went in with him to the marriage feast. *Amen.*

§ 38.

Priest. N. Depart in peace, and the Lord be with you. *Amen.*

§ 39. *If the father of the child be present, the following address may be added:*

IN the name of the church of Christ, into whose communion this child is now by baptism received, I give *him* back into

Rituale Romanum.

§ 36. *Postea dat ei, vel Patrino, candelam accensam, dicens:*

ACCIPERE lampadem ardentem, et irreprehensibilis custodi Baptismum tuum: serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus Sanctis in aula celesti, habeasque vitam æternam, et vivas in sæcula sæculorum. *R. Amen.*

§ 38. *Postremo Sacerdos dicit: N.* Vade in pace, et Dominus sit tecum. *R. Amen.*

Rituale Friburgense.

§ 36. *Postea sacerdos cereum accensum susceptoribus porrigit eumque simul tenens dicit:*

N. Nimm hin diese brennende kerze; sie bedeutet den Glauben, der durch die Werke der Liebe lebendig ist. Wache, dass er dir niemals erlösche, denn du weisst weder den Tag noch die stunde; damit, wenn der Herr kommt, du bereit stehest ihm in Gesellschaft aller heiligen entgegen zu gehen und mit ihm zu leben in Ewigkeit. *Amen.*

[§ 37. *Sacerdos flexis genibus orat;*

ALLMÄCHTIGER, gütigster Gott, du hast diesem Kinde das Daseyn

unter den Lebendigen gegeben, und es durch die Taufe in die Gemeinschaft Jesu deines Sohnes aufgenommen. Deine Vorsicht waltete über ihm, bevor es das Tageslicht erblickte, und niemals wird es aufhören, ein Gegenstand deiner ewigen Vatergüte zu seyn. Wir bitten dich, erhalte es in diesem Leben, wenn es deinem heiligen Willen gemäss ist. Erhalte es zu deiner Ehre, zur Freude seiner Eltern und zur Zierde deiner Kirche. Leite es auf dem Pfade deiner unerforschlichen Weisheit, damit es nimmermehr von Jesus deinem Sohne, dem es nun durch die Taufe angehört, getrennt werde, sondern du magst es abrufen, wann du willst, es dort seyn möge, wo du bist in deiner Herrlichkeit. Dies bitten wir dich durch, etc. *Amen.*]

§ 38. *Patre baptizati infantis absente sacerdos surgens dicit:*

N. Ziehe nun hin in Frieden, der Herr sey mit dir. *Amen.*

§ 39. *Patri presenti baptizatum tradit verbis sequentibus.*

IM Namen der christlichen Kirche, in welcher dieses Kind durch die heilige Taufe aufgenommen wurde gebe ich es wieder in die Hände seiner

the hands of *his* parents. It is now your duty to take thought for the child's education, to make *him* acquainted, as *he* grows up, with the truths of the Christian religion, and to lead *him* to keep the evangelical commandments ; that hereafter *he* may *himself* confess the faith in word and deed, which *his* sponsors have now confessed in *his* name, and may fulfil the promises which they have made for *him*. May God bless this child, who now through baptism is made a child of God, that *he* may prosper both in body and soul to *his* parents' joy, and may grow up to be a fit member of our communion. May God also bless the endeavours of the parents, and reward them according to the words of the Lord, "Whoso shall receive a child in my name receiveth me^q!"

§ 40. *When the supplementary ceremonies are to be performed in the case of a child which has already been baptized, the Priest may begin with the following, or some other appropriate address :*

BELOVED in the Lord, this child has been already baptized, and made a participator in the grace which Christ has united to the sacrament of baptism. Now Christ himself instituted only baptism by water, together with the invocation of the name of the Trinity, as the outward sign of the grace which is imparted through this sacrament. But in the most primitive ages of the Christian church it became customary, at the public administration of baptism, to add certain prayers and ceremonies to those ordained by Christ himself, which are adapted to bring out into clearer view the signification and importance of this act. In those cases in which baptism has been previously administered without these prayers and ceremonies, it is not necessary, as a matter of fact, either for the

Rituale Friburgense.

Eltern zurück. Möchten es doch die Eltern immer als ein geheiligtes Unterpfand der Liebe des himmlischen Vaters ausehen, mit frommer Zärtlichkeit pflegen, und sich alle muhe geben, dass es durch Wort und Beispiel angeleitet werde, das Gute zu thun und das Böse zu meiden. Möchten die Eltern beständig das Licht guter Werke vor ihm

leuchten lassen, damit es lerne, den himmlichen Vater zu verhrenlichen, und seinem Sohne Jesus Christus nachzufolgen. So wird dieses Kind den lieben Eltern stets zur Freude, und, wenn es Gott erhält, ihnen noch im alter zum Trost gereichen, und sie werden einst mit ihm an der Erbschaft des himmlichen Reiches Anteil nehmen in Ewigkeit. Gehet hin im Frieden ; der Herr sey mit euch. Amen.

validity of baptism, or for obtaining baptismal grace: nor is it in any way, properly speaking, a matter of obligation, but nevertheless it is an old and goodly custom, that the ceremonies omitted at baptism should, with the appropriate prayers, be afterwards performed by way of supplement.

The parents of this child have desired to comply with this custom. This affords us the opportunity of shewing clearly the meaning and importance of holy baptism, in accordance with the intention of the church, in the ceremonies which accompany that sacrament. It also gives us the opportunity to make our common supplications to God, that he will preserve this child, whom he has now taken by baptism into the number of his elect, that he will ever defend *him*, and strengthen *him* with his grace, that *he* may grow up to be both the joy of *his* parents, and also a worthy member of the Christian church (and of our congregation).

As in the service for infant baptism, the sponsors must now, in the name of the child, make a profession of the Christian faith, and declare their readiness ever steadfastly to resist the devil, and sin, and their temptations, in accordance with the commandment of Christ. They must also, at the same time, give their assurance that, if necessary, they will assist the parents in fulfilling their duty; taking care that the child, as it grows up, be instructed in the truths of the Christian religion, be guided into obedience to the commandments of Christ, and the avoidance of all evil, so that henceforth, throughout *his* whole life, *he* may acknowledge in word and deed the faith which the sponsors have now professed in *his* name, and keep the promise which they have now made for *him*.

§ 41. Then shall the Priest say;

AND now I ask thee *N.*, Dost thou desire by faith in Jesus Christ to obtain eternal life in the church of God, into which thou hast been now admitted by holy baptism?

Sponsors. I do.

Priest. The Lord himself hath said, &c. (*and so forth, omitting the act of baptism, and making the other necessary alterations.*)

CONFIRMATION.

§ 42. After an address to the candidates, the Bishop lays aside his mitre; the candidates kneel down. The Bishop, folding his hands on his breast, shall turn towards them and say;

MAY the Holy Ghost come down upon you, and the power of the Most Highest preserve you from sin. *Amen.*

§ 43. *Bishop (crossing himself).* Our help is in the Name of the Lord.

People. Who hath made heaven and earth.

Bishop. Lord, hear my prayer.

People. And let my prayer come unto thee.

Bishop. The Lord be with you.

People. And with thy spirit.

§ 44. *Bishop (extending his hands over the candidates).*

Let us pray.

ALMIGHTY and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, send down upon them thy Holy Ghost in all his fulness, the Comforter from heaven.

People. Amen.

Bishop. The spirit of wisdom and understanding.

People. Amen.

Bishop. The spirit of counsel and ghostly strength.

People. Amen.

Pontificale Romanum.

DE CONFIRMANDIS.

§ 42. *Confirmandis per ordinem ante Pontificem dispositis, Pontifex sedens lavat manus, deinde deposita mitra surgit, et stans versa facie ad confirmandos, junctis ante pectus manibus, confirmandis genua flectentibus, et manus ante pectus junctas tenentibus, dicit:*

SPIRITUS Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis. *R. Amen.*

§ 43. *Deinde signans se manu dextra a fronte ad pectus signo Crucis, dicit:*

¶. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum, et terram.

¶. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

¶. Dominus vobiscum. R. Et cum spiritu tuo.

§ 44. *Tunc extensis versus confirmandos manibus, dicit:*

Oremus.

OMNIPOTENS, sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua, et Spiritu Sancto, quiq[ue] dedisti eis remissionem omnium peccatorum, emitte in eos septiformem Spiritum tuum Sanctum Paraclitum de cœlis. *R. Amen.*

Spiritum sapientiae et intellectus.

R. Amen.

Spiritum consilii et fortitudinis.

R. Amen.

Bishop. The spirit of knowledge and godliness.

People. Amen.

Bishop. Fill them with the spirit of thy fear, and sign them with the sign of the cross X of Christ in thy mercy unto life eternal, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, God world without end. *Amen.*

§ 45. *The Bishop shall put his mitre on, and approaching the candidates, who are to be standing or kneeling before him, shall anoint the forehead of each singly, in the form of a cross, with his right thumb dipped in the chrism. The candidate himself, or the priest or the layman who holds the vessel of chrism, or the godparent, shall inform the Bishop beforehand of the Christian name of each candidate separately. While the Bishop anoints them he shall say;*

N. I sign thee with the sign of the cross X , and I confirm thee with the chrism of salvation, in the Name of the Father X , and of the Son, and of the Holy Ghost.

The Bishop's assistant. Amen.

§ 46. *At the first name the candidate is anointed, at the next the sign of the cross is made over him. Then the Bishop shall strike him gently on the cheek, saying,*

Peace be with thee.

§ 47. *The oil is then wiped off the forehead with cotton wool by a priest or layman.*

Pontificale Romanum.

Spiritum scientiae et pietatis. R.
Amen.

Adimple eos Spiritu timoris tui, et consigna eos signo Cru X cis Christi, in vitam propitiatus æternam. Per eumdem Dominum nostrum Jesum Christum Filium tuum : Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

§ 45. *Pontifex sedens super faldistorum prædictum, vel etiam, si multitudine confirmandorum id exegerit, dispositis illis per ordinem super gradus presbyterii, vel alibi, Pontifex stans cum mitra, illos confirmat per ordinem genuflexos ;*

et uno ordine confirmato, illi surgunt, et alii genuflexunt, et confirmantur ; et sic usque in finem. Et Pontifex inquirit singillatim de nomine cuiuslibet confirmandi, sibi per patrinum, vel matrinam flexis genibus presentati, et summitate pollicis dextera manus Chrismate intincta, dicit :

N. Signo te signo Cru X cis ; quod dum dicit, producit pollice signum Crucis in frontem illius : deinde prosecutur : Et confirmo te Chrismate salutis : In nomine Patris, et Fili, et Spiritus sancti.

R. Amen.

§ 46. *Deinde leviter eum in maxilla cedit, dicens : Pax tecum.*

§ 48. *When all have been confirmed, the Bishop wipes his thumbs with bread-crumbs or salt, and washes his hands. At the same time the following antiphon may be said by the Bishop, or some of the assistants;*

STABLISH the thing, O God, that thou hast wrought in us, for thy temple's sake at Jerusalem.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.* Stablish the thing, &c.

§ 49. *Bishop (laying aside his mitre).* Shew us thy mercy, O Lord.

People. And grant us thy salvation.

Bishop. Lord, hear my prayer.

People. And let my cry come unto thee.

Bishop. The Lord be with you.

People. And with thy spirit.

Bishop. Let us pray.

§ 51. O God, who didst give to thine Apostles the Holy Spirit, and didst ordain that by them and their successors he should be delivered to the rest of the faithful, look mercifully on this our humble service; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell

Pontificale Romanum.

§ 48. *Omnibus confirmatis, Pontifex tergit cum mica panis, et lavat pollicem, et manus super pelvum. Deinde aqua lotionis cum pane fundatur in piscinam sacrarii. Interim dum lavat manus, cantatur sequens Antiphona, vel legitur a Ministris: quod etiam in similibus servari debet:*

Confirma hoc, Deus, quod operatus es in nobis a templo sancto tuo, quod est in Jerusalem.

¶. Gloria Patri, etc. R. Sicut erat, etc.

§ 49. *Deinde repetitur Antiphona. Confirma, etc. Qua repetita, Pontifex deposita mitra, surgit, et stans versus ad altare, junctis ante pectus manibus, dicit:*

¶. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

¶. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

¶. Dominus vobiscum. R. Et cum spiritu tuo.

§ 50. *Deinde junctis adhuc ante pectus manibus, et omnibus confirmatis devote genua flectentibus, dicit:*

Oremus.

§ 51. DEUS, qui Apostolis tuis sanctum dedisti Spiritum, et per eos eorumque successores cæteris fidelibus tradendum esse voluisti, respice propitius ad humilitatis nostræ famulatum: et præsta, ut eorum corda, quorum frontes sacro Chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus sanctus

in them, be made the temple of his glory, who with the Father and the same Holy Spirit livest and reignest, God world without end. *Amen.*

Bishop. Behold, thus shall every man be blessed that feareth the Lord.

§ 52. And turning to the persons confirmed,

MAY the Lord from out of Sion so bless you, that ye may see the salvation of Jerusalem all the days of your life, and may have life everlasting. *Amen.*

Pontificale Romanum.

in eis superveniens, templum gloriae
sue dignanter inhabitando perficiat.
Qui cum Patre et eodem Spiritu
sancto vivis, et regnas Deus in sæ-
cula sæculorum. *R.* Amen.

Deinde dicit: Ecce sic benedicetur
omnis homo, qui timet Dominum.

*§ 52. Et vertens se ad confirmatos,
faciens super eos signum Crucis,
dicit:*

BENE  DICAT vos Dominus ex
Sion, ut videatis bona Jerusalem
omnibus diebus vitæ vestræ, et ha-
beatis vitam æternam. *R.* Amen.*

* [Here follow in modern Roman books of devotion, e. g. "The Garden of the Soul," instructions to the candidates to place themselves under the special protection of the Virgin Mary. The Order of Confirmation is also contained in the

Sarum and Strasburg Rituals, but with injunctions for its administration by a Bishop, and with a concluding direction to the candidates, in the Strasburg Ritual, to repeat aloud the Credo, Pater Noster, and Ave Maria.]

CONFESSION.

§ 53. *Before confession, the Priest shall make the sign of the cross, and say;*

§ 54. **THE** Lord be in thy heart and on thy lips, that thou **¶** mayest rightly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

§ 56. *After the confession, the Priest shall say;*

MAY Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. *Amen.*

§ 57. **May** the Almighty and merciful Lord grant unto thee pardon, absolution, and remission of thy sins. *Amen.*

Rituale Romanum.

ABSOLUTIONIS FORMA.

§ 56. *Cum sacerdos penitentem absolvere voluerit, injuncta ei prius, et ab eo acceptata salutari penitentia, primo dicit: Misereatur tui omnipotens Deus, et dimissim peccatis tuis, perducat te ad vitam aeternam.* Amen.

§ 57. *Deinde dextera versus penitentem elevata, dicit: Indulgentiam, absolutionem, et remissionem peccatorum tuorum tribuat tibi omnipotens, et misericors Dominus.* Amen.

Rituale Argentinense.

ORDO MINISTRANDI SACRAMENTUM PENITENTIAE.

§ 53. *Sacerdos sedeat in confessionali, et penitens ad latus ejus prosternatur, habitu demisso ac humili, utroque genu flexo, nullo supposito pulvinari, aut alta resimili, manibus junctis iisque nudis, nudo etiam capite, si sit vir, et posito prius ense si eo forte accinctus fuerit, et signans se signo crucis dicat In nomine Patris **¶**, seu vernacule.*

IN Nahmen des Vatters **¶**, und des Sohnes, und des heiligen Geistes.

Amen. Ich bitte euer Ehrwürden um den geistlichen Seegen, damit ich alle meine Sünden vollkommenlich beichtem möge.

§ 54. *Tunc sacerdos aperto capite, et manu extensa super Penitentem ipsi benedicendo dicat;*

DEUS sit in corde tuo et labiis tuis ut bene et integre confitearis peccata tua. In nomine Patris, etc.

§ 55. *P.* Ich armer sündiger Mensch beichte und bekenne. . . . Und insgemein gebe ich mich schuldig al deren Sünden, die ich habe können begehen, welcher ich aber jetzt mich nicht mehr erinnere; bitte Gott demuthigst um deren Verzeihung; bereue dieselbe ans Grund meines Hertzens, und nehme mir vestiglich für ihn vermittelst seiner Gnade nicht mehr zu beleydigen; begehre derohalben von euer Ehrwürdigen eine heilsame Buss und Losprechung Meiner Sünden. Meine Schuld, meine Schuld, meine grösste Schuld. Dessewegen raffe ich an die allerseligste Yngfraw Mariam, etc.

§ 56. *Sacerdos . . . aperto capite dicit.*
Misereatur tui, etc. . . . vitam aeternam. (Rit. Rom.)

§ 57. *Deinde dextera . . . Dominus.*
(Rit. Rom.)

§ 66. *Priest (turning himself toward the communicants).*

Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

Communicants. Amen.

Priest (making the sign of the cross).

May the Almighty and merciful Lord grant you pardon, absolution, and remission of your sins.

Communicants. Amen.

§ 67. *Priest (elevating the consecrated host on the ciborium or the paten).*

Behold the Lamb of God, which taketh away the sins of the world (*thrice*).

O Lord, I am not worthy that thou shouldest enter under my roof, but speak the word only and my soul shall be healed.

Rituale Romanum.

§ 66. *Tum Sacerdos iterum genuflectit, et manibus junctis ante pectus verit se ad populum, adver tens, ne terga verat Sacramento, et in cornu Evangelii dicit :*

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam. R^y. Amen. *Et addit :* Indulgentiam, absolutionem , et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus. R^y. Amen. *Dicens :* Indulgentiam, etc. *manu dextera in formam Crucis signat communicandos.*

§ 67. *Deinde ad Altare se con vertit, genuflectit, manu sinistra pectoris prehendit; et duobus digitiis, pollice et indice, Sacramentum accipit, et elevat: conversusque ad populum in medio Altaris, dicit clara voce: Ecce Agnus Dei, ecce qui tollit peccata mundi. Mox subdit: Domine, non sum dignus, ut intres sub tectum meum, sed tan tum dic verbo, et sanabitur anima mea; quod iterum, ac tertio repetit: quia formula etiam utendum est, cum feminæ Communio administratur.*

§ 68. *Postea ad communicandionem accedit, incipiens ab iis qui sunt ad partem Epistolæ; sed primo, si Sacerdotibus, vel aliis ex Cleo danda sit Communio, iis ad gradus Altaris genuflexis præbeatur, vel, si commode fieri potest, intra septimum Altaris sint a laicis distincti. Sacerdotes vero cum stola communicent.*

Rituale Friburgense.

§ 66. *Sac. Es erbarne sich Euer der allmächtige Gott, er ergebe Eure Sünden, und führe Euch ein zum ewigen leben. Min. Amen.*

Sac. Gnade, Nachlass und Verzeihung unserer Sünden verleihe uns der allmächtige und barmherzige Gott. Min. Amen.

§ 67. *Sehet an das Lamm Gottes, welches hinwegnimmt die Sünden der Welt, und sprechet mit An dact;*

Herr, ich bin nich wurdig dass du eingehest unter mein Dach, (in mein Herz) sondern sprich nur ein Wort, so wird meine seele gesund. Hac verba ter pronunciabit.

§ 69. *At the administration of the Communion.*

The Body of our Lord Jesus Christ preserve thy soul unto everlasting life. *Amen.*

§ 70. *If the Communion is not administered during the Mass, the Priest can afterwards add this prayer at the altar:*

O SACRED banquet, in which Christ is received, the memory of his passion is brought to our remembrance, our souls are fulfilled with grace, and a pledge of eternal glory is given unto us. (*During Easter-tide, Alleluia.*)

Thou hast given unto us Bread from heaven. (*Alleluia.*)

Answer. Which containeth in itself all sweetness. (*Alleluia.*)

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

O God, who in this wonderful Sacrament hast left us a memorial of thy passion, grant us so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, God for ever and ever. *Amen.*

Rituale Romanum.

§ 69. *Sacerdos unicuique porrigitens Sacramentum, et faciens cum eo signum Crucis super pyxidem, simul dicit :*

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam eternam. Amen.

§ 70. *Ubi vero omnes communiquerint, Sacerdos reversus ad Altare, dicere poterit: O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futuræ gloriae nobis pignus datur.*

¶. Panem de celo præstitisti eis.

Minister. ¶. Omne delectamentum in se habentem. *Tempore Paschali additur, Alleluia.*

Mox Sacerdos dicit:

¶. Domine, exaudi orationem meam.

¶. Et clamor meus ad te veniat.

¶. Dominus vobiscum.

¶. Et cum spiritu tuo.

Oremus.

DEUS, qui nobis sub Sacramento mirabilis passionis tue memoriam reliquisti: tribue, quesumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptions tue fructum in nobis jugiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia secula saeculorum.

¶. Amen.

Rituale Friburgense.

§ 69. Der Leib unsers Herrn Jesu Christi bewahre deine seele zum ewigen Leben. Amen.

§ 73. *After the Priest has placed the ciborium in the tabernacle, he shall give the blessing with his hand, saying,*

THE Blessing of God Almighty, the Father, the Son **¶**, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

Rituale Romanum.

**§ 71. Tempore Paschali dicitur
Oratio.**

SPIRITUM nobis, Domine, tuae charitatis infunde: ut quos Sacramentis Paschalibus satiasti, tua facias pietate concordes. Per Christum Dominum nostrum. *R. Amen.*

§ 72. Antequam reponat Sacramentum, diligenter advertat, ut si aliquod fragmentum digitis adhaeret, illum in pyxidem deponat, et eosdem digitis, quibus tenuit Sacramentum, abluat, et absterget purificatorio: ablutionem vero sumat, si celebraverit, aut iis, qui tunc communicarunt, sumendam

tradat, aut saltem in sacrarium injiciat. Postea genuflectens reponit Sacramentum in tabernaculo, et clave obserat.

§ 73. Deinde extenta manu dextra, benedicit iis qui communicarunt, dicens: Benedictio Dei omnipotentis, Patris **¶, et Filii, et Spiritus sancti, descendat super vos, et maneat semper. *R. Amen.***

§ 64. Communio autem populi intra Missam statim post communionem Sacerdotis celebrantis fieri debet (nisi quandoque ex rationabili causa post Missam sit facienda), cum Orationes, que in Missa post Communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent.

COMMUNION OF THE SICK.

§§ 77, 78. Unless a private confession of the sick person has immediately preceded, the sick person himself, or one of those present, shall say the general confession (p. 23).

Rituale Romanum.

DE COMMUNIONE INFIRMORUM.

§ 74. *Ingrediens sacerdos locum, ubi jacet infirmus, dicat: ¶. Pax huic domui.*

R. Et omnibus habitantibus in ea.

§ 75. *Tum depositum Sacramentum super mensa, supposito corporali, genuflexus adorat, omnibus in genua procumbentibus: et mox accepta aqua benedicta, aspergit infirmum, et cubiculum, dicens Antiphonam: Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealabor: et primum versus Psalmi, Misereere, cum Gloria Patri, etc. Sicut erat, etc.*

Deinde repetitur Ana. Asperges me, etc.

Postea ¶. Adjutorium nostrum in nomine Domini.

R. Qui fecit celum et terram.

¶. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

¶. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

EXAUDI nos, Domine sancte, Pater omnipotens, aeternus Deus: et mittere digneris sanctum Angelum tuum de celis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitatculo. Per Christum Dominum nostrum. R. Amen.

§ 77. *His dictis, accedat ad infirmum, ut cognoscat, num sit bene dispositus ad accipendum sacram Viaticum, et utrum velit aliqua*

peccata confiteri: et illum audiat, atque absolvat: quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat.

Rituale Salisburgense.

DE COMMUNIONE INFIRMORUM.

§ 76. *Sacerdos animum infirmi ad S. Eucharistia perceptionem preparat tali communione.*

Vermahnung bey der heiligen Communion.

Allerliebster in Christo, weil du aus guter eingebung Gottes, etc. (occupying five-and-a-half pp.)

§ 77. *Deinde omnibus quoque presentibus faciat infirmum dicere confessionem generalem in lingua vernacula videlicet.*

ICH armer sündiger Mensch gib mich schuldig und bekenne Gott dem Allmechtigen, der heiligen Gottes gebererin Marie, und allen heiligen, euch Priester, und allen Menschen das ich (laider) vil gesündiget hab von meinen kindlichen Tagen an, biss auf diese gegenwärtige stund, mit bösen Gedanken, worten und werken, wider Gott und meinen Nechsten, es sey haimlich, öffentlich, wissend oder unwissend, wie solches mein Herre Gott an mir armen sünden erkennt, und ich die laider nit erkennen kann, das ist mir alles laid von grund meines herzen, und beger gnad. Bitte euch Priester, auch alle so hie zugegen sein, das ir Gott für mich armen Sünder bitten wölt, umb verzeihung aller meiner Sünden und missethaten.

§ 80. *The Communion will be administered with the same forms as in the previous service; but in the case of a sick person in imminent danger of death, the following formulary can be made use of;*

BROTHER (or sister), receive the viaticum of the Body of our Lord Jesus Christ, which can conduct thee to everlasting life. *Amen.*

Rituale Romanum.

§ 78. *Postea facta de more Confessione generali, sive ab infirmo, sive ejus nomine ab alio, Sacerdos dicit: Misereatur, etc. Indulgentiam, etc.*

§ 79. *Deinde facta genuflexione, accipit Sacramentum de vasculo, atque illud elevans ostendit infirmo, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, et more solito ter dicat: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. Et infirmus simul cum Sacerdote dicat eadem verba, saltem semel, submissa voce.*

§ 80. *Tum Sacerdos dans infirmo Eucharistiam, dicat:*

Accipe, frater (vel soror) Viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducat in vitam æternam. Amen.

§ 81. *Si vero Communio non datur per modum Viatici, dicat more ordinario: Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.*

§ 82. *Quod si mors imminet, et periculum sit in mora, tunc dicto Misereatur, etc. prædictis precibus omnibus vel ex parte omisiss, ei statim Viaticum prebeatur.*

§ 83. *Postea Sacerdos abluat digitos, nihil dicens, et infirmo detur ablutio. Deinde dicat:*

¶. Dominus vobiscum.

R. Et cum spiritu tuo.

Rituale Salisburgense.

§ 78. *Qua dicta sacerdos subjungat.*

Misereatur tui (Rit. Rom.) Indulgentiam, etc.

§ 79. *Postea sacerdos Corpus Domini elevet de Pixide et ostendat infirmo dicens;*

GLAUBST du dass unter der Gestalt des Brots sey der wahr Leib und Blut unsers haylmachers Jesu Christi?

R. Ich glaub.

S. Dic sicut ego dico :

R. Herr ich bin nicht wurdig dass du eingehest unter mein Dach, sondern sprich mit einem wort so wirdt mein seel gesundt.

§ 80. *Quibus verbis tertio repetitis, sacerdos infirmo hostiam porrigit dicens;*

S. Accipe frater (Rit. Rom.)

§ 83. *Post hæc sacerdos manus vino abluat et communicato hoc ablutionis vinum bibendum porrigit, nisi puto infirmum nausea commoveri, tunc ipse bibat, aut ipsum donec commode sumere possit reservet. Recondat postea pixidem in qua S. Eucharistia servatur, orans interim, Ps. lxvii.*

DEUS misereatur, etc.

Ant. O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futuræ gloriae nobis pignus datur.

Kyrie eleison, Christe, etc. Kyrie, etc.

Pater Noster.

¶. Et ne nos inducas in temptationem.

R. Sed libera nos a malo.

§ 82. *It must depend somewhat upon circumstances what prayers the Priest can offer before and after the Communion of the sick person, or can make use of together with others present. (See Appendix.)*

Rituale Romanum.

Oremus.
DOMINE sancte, Pater omnipotens, æterne Deus, te fideliter depcamur, ut accipienti fratri nostro (*vel* sorori nostræ) sacrosanctum Corpus Domini nostri Jesu Christi Filii tui, tam corpori, quam animæ prospit ad remedium sempiternum. Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *R. Amen.*

§ 84. *His expeditis, si altera particula Sacramenti superferuerit (superesse autem semper debet, præterquam in casu jam dicto), genuflectit, surgit, et accipiens vas cum Sacramento, facit cum eo signum Crucis super infirmum, nihil dicens, et reverenter illud deferens, ordine quo venerat, revertitur, ad Ecclesiam dicendo Psalm. Laudate Dominum de cœlis, etc. et alias Psalmos, et Hymnos, prout tempus feret.*

§ 86. *Cum pervenerit ad Ecclesiam, ponit Sacramentum super Altare, adorat, deinde dicit :*

¶. Panem de celo præstisti ei.
R. Omne delectamentum in se habentem.

¶. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.
DEUS, qui nobis sub Sacramento mirabili passione tuæ memoriam reliquisti: tribue, quesumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tue fructum in nobis jugiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *R. Amen.*

Rituale Salisburgense.

¶. Salvum fac populum tuum,
Domine.

R. Deus meus sperantem in te.

¶. Mitte ei auxilium de sancto.

R. Et de Syon tuere eum.

¶. Esto ei, Domine, turris fortitudinis.

R. A facie inimici.

¶. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat

Oremus.

Domine sancte, etc. (*Rit. Rom.*)

Protege Domine hunc famulatum subsidiis pacis, et beatæ Mariæ virginis præsidis confidentem a cunctis hostibus redde securum.

OMNIPOTENS sempiterne Deus, salus eterna credentium, exaudi nos pro hoc famulo tuo, misericordiæ tue implorantes auxilium, ut redditia sibi sanitatem in Ecclesia tua gratiarum tibi referat actiones, Per Dominum nostrum, etc.

§ 84. *Quibus absolutis, aspergat infirmum aqua benedicta, et capsam cum sacramento tenens eum benedicat cum aliis præsentibus dicens;*

BENDICTIO Dei Patris omni⁺ potentis, et Filii et Spiritus sancti descendat super vos et maneat semper. Amen.

§ 85. *At si infirmus aliquam ob causam impeditur ut S. Eucharistiam sumere non possit, moneatur fide supplere quod sumptione ipsa non potest prastare. Et Augustini verbis se consolatur: "Crede et Manducasti," etc. **

* [Compare the rubric in the corresponding Anglican Office.]

UNCCTION OF THE SICK.

§ 86. *If the blessed unction is not administered immediately after Confession or Communion, one of those present shall first repeat the general confession of sins (page 23). Then shall the Priest say;*

ALMIGHTY God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Sick person (or one of those present). Amen.

Priest (making the sign of the cross). May the Almighty and merciful Lord grant thee pardon, absolution, and remission of thy sins.

Sick person. Amen.

Rituale Romanum.

ORDO MINISTRANDI SACRAMENTUM EXTREMÆ UNCTIONIS.

§ 87. *Cum perventum fuerit ad locum, ubi jacet infirmus, Sacerdos intrans cubiculum, dicit: Pax huic domui.*

R. Et omnibus habitantibus in ea.

§ 88. *Deinde deposito Oleo super mensam superpellliceo, stolaque violacea induitus, agroto Crucem pie deculandam porrigit; mox in modum crucis cum aqua benedicta, et cubiculum, et circumstantes aspergit, dicens Antiphonam: Asperges me, Domine, etc. Quod si agrotus voluerit confiteri, audiatur illum, et absolvat. Deinde prius verbis illum consoletur, et de hujus Sacramenti vi, atque efficacia, si tempus ferat, breviter admoneat, et quantum opus sit, ejus animam confirmet, et in spem erigat vita eterna.*

Postea dicit V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

INTROEAT, Domine Jesu Christe, domum hanc sub nostræ humilitatis

Rituale Colonense.

ORDO AD VISITANDUM INFIRMUM UT OLEO SANCTO INUNGATUR.

§ 87. *Sacerdos indutus alba vel superpelliceo et stola, quando ingreditur domum infirmi, dicat;*

PAX huic domui, et omnibus habitantibus in ea.

Ps. Ecce quam bonum, etc.

Ant. Benedic, Domine, domum istam et omnes habitantes in ea quia tu, Domine, dixisti pax huic domui. Benedic, Domine, timentes te pusillo cum majoribus. Benedicti vos a Domino qui fecit cœlum et terram.

R. *Asperges me Domine hyssopo et mundabor, lavabis me et super nimiv dealabor.*

Ps. Miserere mei secundum magnam misericordiam tuam.

V. *Et secundum multitudinem, etc.*

V. *Amplius lava me, etc.*

V. *Gloria Patri, etc. Sicut, etc.*

§ 88. *Repit. Asperges. Ut supra si est necesse. Deinde asperget infirmum aqua benedicta cum circumstantibus.*

Oratio.

§ 89. *Exaudi nos, etc. (Rit. Rom.)*

Alia,

Adesto, Domine, supplicationibus nostris, et hanc domum serenis ocu-

§ 90. *Priest (laying his right hand on the head of the sick person).* O Lord God, who hast spoken by thine Apostle James, saying, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him:” alleviate, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the sufferings of this thy servant who is sick; heal his wounds, and forgive his sins, free him from all pains of body and mind, and mercifully restore to him full health inwardly and outwardly; that, being recovered by the help of thy mercy, he may again be able to work in thy service; who with the Father and the Holy Ghost liveth and reignest God, world without end. *Amen.*

Rituale Romanum.

ingressu, æterna felicitas, divina prosperitas, serena letitia, charitas fructuosa, sanitas sempiterna; effugiat ex hoc loco accessus dæmonum: adsint Angeli pacis, domumque hanc deserat omnis maligna discordia. Magnifica, Domine, super nos nomen sanctum tuum; et benedic ✠ nostræ conversationi: sanctifica nostræ humilitatis ingressum, qui sanctus et qui pius es, et permanes cum Patre et Spiritu sancto in sæcula sæculorum. Amen.

Oremus, et deprecemur Domini nostri Iesum Christum, ut benedicendo benedicat ✠ hoc tabernaculum, et omnes habitantes in eo, et det eis Angelum bonum custodem, et faciat eos sibi servire ad considerandum mirabilia de lege sua: adverat ab eis omnes contrarias potestates: eripiat eos ab omni formidine, et ab omni perturbatione, ac sanos in hoc tabernaculo custodire dignetur. Qui cum Patre, et Spiritu sancto vivit et regnat Deus, in sæcula sæculorum. Amen.

Oremus.

§ 89. EXAUDI nos, Domine sancte, Pater omnipotens, æterne Deus:

Rituale Colonense.

lis tuæ pietatis illustra; descendat super omnes habitantes in ea gratiæ tue larga benedictio, ut in his manufactis habitaculis cum salubritate manentes ipsi tuum semper sint habitaculum per Christum.

§ 90. *Hic queratur ab infirmo, si respondere poterit, an desideret sacramentum extremæ unctionis. Quo facto, ponatur manus sacerdotis super infirmum. Oratio.*

Oremus.

DOMINE Deus, qui per apostolum tuum, etc. (*Rit. Rom.*) p. 36.

§ 91. [Here follow (if the state of the sick person permits) the seven penitential Psalms.]

Antiphon. Sana, Domine, infirmum istum cuius ossa turbata sunt, et cuius anima turbata est valde. Sed tu, Domine, convertere, et sana eum et eripe animam ejus.

Ps. xxxviii. Domine ne in furore.

Collecta. Oremus Dominum nostrum Iesum Christum et eum omni intenta supplicatione rogemus ut hunc famulum suum *N.* per angelum suum sanctum visitare, letificare, et confortare dignetur, qui cum Patre et Spiritu sancto vivit et regnat Deus.

§ 95. *Then the Priest shall dip his thumb in the holy oil, and anoint the several parts of the body in the form of a cross, saying;*

Rituale Romanum.

et mittere digneris sanctum Angelum tuum de ccelis, qui custodiat, loveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

§ 86. *Quæ Orationes, si tempus non patiatur, ex parte, vel in totum poterunt omitti. Tum de more facta Confessione generali, latino, vel vulgari sermone, Sacerdos dicat: Misereatur, etc. Indulgentiam. etc.*

§§ 91, 93. *Antequam Parochus incipiat ungere infirmum, moneat adstantes, ut pro illo orient, et ubi commodum fuerit, pro loco et tempore, et adstantium numero, vel qualitate, recitent septem Psalms Parentiales cum Litanis, vel alias Preces, dum ipse Unctionis Sacramentum administrat. Mox dicat:*

IN nomine Patris , et Filii , et Spiritus  sancti, extinguitur in te omnis virtus diaboli per impositionem manuum nostrarum, et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul Sanctorum. Amen.

§ 95. *Deinde intincto pollice in Oleo*

Rituale Coloniense.

Ps. xxxii. Beati quorum.

§ 92. *Tunc sacerdos manum suam ponat super caput infirmi. Anti.*

DOMINUS locutus est discipulis suis; in nomine meo demonia ejicite, et super infirmos manus vestras imponite et bene habebunt.

§ 93. *Here follow seven collects with antiphons; then a Litany to the Saints, resembling that appended*

to the Office of Extreme Unction in the Rom. Rit., but containing only twenty-one instead of fifty names of Saints, the following three of which are peculiar to the Cologne form; S. Gereon cum sociis, S. Barbara, S. Ursula cum sodalibus. A collect.]

Alia. Parce, Domine, parce famulo tuo, quem redemisti, Christe, sanguine tuo. Ne in æternum irasceris ei, Qui cum Deo, etc.

§ 88. *Post hoc sacerdos ostendat infirmo sanctæ crucis effigiem, cum bonis ac salubribus admonitionibus in vulgari, quales sunt interrogations Anselmi quæ continentur his versibus;*

“Ecclesiae credit, et cunctis quæ tenet ipsa.”

“Gaudet quod moritur signatus nomine Christi.”

“Offenditque Deum peccatis, et dolet inde.”

“Vivere proponit, quantum poterit, sine culpa.”

“Credit salvari non posse sed cruce Christi.”

§ 94. *Tunc laret pollicem presbyter et circumvolvulat lino proximos digitos, et pollice intingat sacrum oleum, et querat ab infirmo utrum plus ei occurrat ad confitendum. Quo facto, instruat eum quare singula membrainungantur. Nota sacerdos. Si infirmus non fuerit confirmatus, quod raro contigit, tunc debes inungere frontem ejus, his verbis.*

PAX tecum. Et cum spiritu tuo.

Ad frontem.

UNGO caput tuum oleo sanctificato, In nomine, etc. Ut more militis unctionis et preparatus ad luctam possis æreas superare catervas, per Christum Dominum nostrum. Amen.

§ 95. *Si vero fuerit confirmatus tunc*

§ 96. *At the unction of the eyes.*

Through this holy unction **¶**, and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed by seeing. *Amen.*

§ 97. *At the unction of the ears.*

Through this holy unction **¶**, and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed by hearing. *Amen.*

Rituale Romanum.

*sancto, in modum Crucis ungit
infirmum in partibus hic subscrip-
tis, aptando proprio loco verba
forma in hunc modum:*

§ 96. *Ad oculos.*

PER istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per visum deliquisti. Amen.

§ 105. *Minister vero, si est in Sacris,
vel ipsem Sacerdos, post quam-
libet Unctionem, tergit loca in-
uncta novo globulo bombacii, vel
rei simili, eumque in vase mundo
reponat, et ad Ecclesiam postea de-
ferat, comburat, cineresque pro-
ficiat in Sacrarium.*

§ 97. *Ad aures.*

Per istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per auditum deliquisti. Amen.

§ 98. *Ad narcs.*

Per istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per odoratum deliquisti. Amen.

Rituale Coloniense.

*non debet frons ejus inungi, sed
procedendum est per omnia, ut se-
guitur. Sequentem orationem ad-
jungat sacerdos ad omnes inunc-
tiones, quam, si tempus non pati-
tur, salis est semel dixisse.*

Oratio.

SIT tibi haec unctionis olei sanctifi-
cati ad purificationem mentis et cor-
poris, et ad omnium absolutionem
culparum, et ad munimen et defen-
sionem contra jacula immundorum
spirituum, custodiatque te Jesus
Christus et perducat in vitam eter-
nam. Amen.

§ 96. *Ad oculos.*

Pax tecum, etc.

Ungo oculos tuos **¶** oleo sanc-
tificate, in nomine Patris, etc. ut
quicquid illicito visu deliquisti hujus
olei unctione expiatur, per Christum.

§ 97. *Ad aures.*

Pax tecum, etc.

Ungo has **¶** aures sacrauti olei
liquore, in nomine Patris, etc. ut
quicquid peccati delectatione nociv-
auditus admissum est medicina Spi-
rituali evacuetur, per Christum.

§ 98. *Ad narcs.*

Pax tecum, etc.

Ungo has **¶** narcs oleo sacri li-
quiminis in nomine Patris, etc. ut
quicquid noxio contractum est odo-
ratu vel superfluo, ista emundet me-
dicatio, per Christum.

§ 99. *Ad labia.*

Pax tecum, etc.

Ungo labia **¶** ista consecrati olei
medicamento in nomine Patris, etc.
ut quicquid otiosa vel etiam crimi-
nosa peccaverunt locutione, divina
clementia miserante hac unctione
expietur, per Christum.

§ 99. *At the unction of the lips.*

Through this holy unction **¶**, and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed with thy mouth. *Amen.*

§ 101. *At the unction of the hands (on the inside of the palms).*

Through this holy unction **¶**, and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed with thy hands. *Amen.*

§ 102. *At the unction of the feet.*

Through this holy unction **¶**, and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed in thy walk through life. *Amen.*

Rituale Romanum.

§ 99. *Ad os, compressis labiis.*

Per istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per gustum et locutionem deliquisti. Amen.

§ 101. *Ad manus.*

Per istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per tactum deliquisti. Amen.

Et adverte, quod Sacerdotibus, ut dictum est, manus non inunguntur interius, sed exterius.

§ 102. *Ad pedes.*

Per istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per gressum deliquisti. Amen.

§ 103. *Ad lumbos, sive renes.*

Per istam sanctam Unctionem **¶**, et suam piissimam misericordiam, indulget tibi Dominus quidquid per lumborum delectationem deliquisti. Amen.

Hæc autem unction ad lumbos, ut dictum est, omittitur semper in fæminis, et etiam in viris, qui ob infirmitatem vix, aut sine periculo moveri non possunt.

Rituale Colonense.

§ 100. *Ad pectus.*

Pax tecum, etc.
Ungo pectus tuum hoc oleo in nomine Patris, etc. ut hac unctione spiritali roboratus, per virtutem Christi cunctis adversantibus resistere valeas per Christum.

§ 101. *Manus sacerdotis non unganatur intra sed extra. Laici vero et aliorum intra.**Ad manus.*

Pax tecum, etc.
Ungo has **¶** manus oleo sanctificato, in nomine Patris, etc. ut quicquid illicito vel noxio opere peregerunt per hanc unctionem sacri liquiminis evacuetur per Christum.

§ 102. *Ad pedes.*

Pax tecum, etc.
Ungo has **¶** pedes oleo benedicto, in nomine Patris, etc. ut quicquid superfluo vel nocivo incessu commiserunt sanctorum tuorum intercessionibus misericorditer haec abluit unction, per Christum.

Oratio. Inunxi te in nomine Patris, etc. oleo sancto, ut in virtute spiritus sancti tribuat tibi haec unction sanitatem animæ et corporis et remissionem omnium peccatorum et vitam eternam. Amen.

Item. Indulgentiam et remissionem omnium peccatorum tribuat tibi optimus et misericors Deus. Amen.

§ 104. *The unction of a single eye, ear, &c., is sufficient. In cases of extremity the forehead only need be anointed with these words;*

Through this holy unction **¶**, and through his most tender mercy, the Lord pardon thee whatever sins thou hast committed with the senses of thy body, and with the thoughts and desires of thy heart. *Amen.*

§ 105. *Directly after the unction, the oil shall be wiped off with cotton wool or similar material, which shall afterwards be burned.*

§ 106. *When the unction is finished, the Priest shall say;*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Priest. Lord, have mercy upon us.

Our Father (aloud). Ans. Amen.

Priest. O God, heal thy servant.

Answer. Because he hopeth in thee.

Priest. Send him help, O Lord, from thy sanctuary.

Answer. And defend him out of (the heavenly) Zion.

Priest. Be unto him, O Lord, a tower of strength.

Answer. Against the face of the enemy.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Rituale Romanum.

§ 106. *Quibus omnibus peractis, Sacra-
cerdos dicit :*

Kyrie, eleison. Christe, eleison.

Kyrie, eleison. Pater noster.

¶ *Et ne nos inducas in tenta-
tionem.*

R. Sed libera nos a malo.

¶ *Salvum fac servum tuum.*

R. Deus meus, sperantem in te.

¶ *Mitte ei, Domine, auxilium
de sancto.*

R. Et de Sion tuere eum.

¶ *Esto ei, Domine, turris for-
titudinis.*

R. A facie inimici.

¶ *Nihil proficiat inimicus in eo.*

*R. Et filius iniquitatis non ap-
ponat nocere ei.*

¶ *Domine, exaudi orationem
meam.*

R. Et clamor meus ad te veniat.

¶ *Dominus vobiscum.*

¶ *Et cum spiritu tuo.*

Rituale Coloniense.

§ 105. *Peracta unctione lavabit ma-
nus cum sale et aqua, et comburet
linum.*

§ 107. [Here follow three prayers,
nine benedictions, and a gospel
taken from S. John i. 1—14.

*Then follows an “ordo visitandi
multum infirmum qui etiam tempore
pestilentiae observari potest.” It
consists of selections from the fore-
going, with this abbreviated form of
unction.*

Per istam unc-
tionem et per
suam piissimam
misericordiam,
indulgeat tibi
Dominus quic-
quid peccasti.
} per { visum
auditum
gustum
odoratum
cogitatum
tactum
incessum
que verba in unctione infirmi, tem-
pore necessitatis, sufficient secundum
doctores.]

§ 108. *Priest.* Let us pray.

Look down graciously, O Lord, upon this thy servant groaning under severe bodily suffering, and refresh the soul which thou hast created ; that being cured of his sickness, he may praise thee as his Saviour ; through Christ our Lord. *Amen.*

§ 109. ALMIGHTY Father, eternal God, who dost both strike and heal, who sendest sickness and recovery, hear the prayer of faith wherewith we call upon thy name, and raise this sick man up again ; that reinstated by thee, *he* may be restored sound to *his* and thy holy Church, and may long live safe within it ; through Christ our Lord. *Amen.*

§ 110. *Or (if there appear small hope of the sick person's recovery).*

ALMIGHTY Father, eternal God, Lord of life and death, hear, as thou hast promised, our prayer of faith, and let it benefit this sick person ; forgive *him* *his* sins, alleviate *his* sufferings, and assist *him* in this hour of trial ; strengthen *him* and us with thy grace, that with humility and resignation *he* may accept at thy all-merciful hand whatsoever thou impartest, according to thine inscrutable counsels ; through Christ our Lord. *Amen.*

Rituale Romanum.

Oremus.

§ 90. DOMINE Deus, qui per Apostolum tuum Jacobum locutus es : Infirmatur quis in vobis ? inducat Presbyteros Ecclesiae, et orient super eum, ungentes eum Oleo in nomine Domini : et oratio fidei salvabit infirmum, et alleviabit eum Dominus : et si in peccatis sit, remittentur ei : cura, quæsumus, Redemptor noster, gratia sancti Spiritus languores istius infirmi, ejusque sans vulnera, et dimitte peccata, atque dolores cunctos, mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer rede, ut ope misericordia tuae restitutus, ad pristina reparetur officia. Qui cum Patre et Spiritu sancto vivis, et regnas Deus, in sacula seculorum. Amen.

Oremus.

§ 108. RESPICE, quæsumus, Domine, famulum tuum *N.* in infirmitate sui corporis fatiscentem, et animam refove, quam creasti : ut castigationibus emendatus, se tua sentiat medicina salvatum. Per Christum Dominum nostrum. Amen.

Oremus.

§ 109. DOMINE sancte, Pater omnipotens, æterne Deus, qui benedictionis tuae gratiam ægris infundendo corporibus, facturam tuam multipli pietate custodis : ad invocationem tui Nominis benignus asiste, ut famulum tuum ab ægritudine liberatum, et sanitatem donatum, dextera tua erigas, virtute confirmes, potestate tuearis, atque Ecclesiæ tuae sanctæ, cum omni desiderata prosperitate, restitus. Per Christum Dominum nostrum. R^g. Amen.

SOLEMNIZATION OF MATRIMONY.

§ 111. *The Priest shall be vested in a surplice (or, if the marriage take place immediately before or after Mass, in an alb) and a white stole. The persons that are to be married shall kneel before the altar, the witnesses standing close to, or behind them.*

§ 112. *The Priest shall begin with the following, or some other suitable address.*

You appear here before me as the servant of the Christian church, and before these witnesses, to promise matrimonial love and fidelity to one another, and to have your union hallowed by the blessing of the church.

In entering the condition of matrimony ye enter upon an inner union, and a partnership which embraces every condition of your lives, and indeed a contract which should be incapable of dissolution throughout the whole duration of your lives. Ye will henceforth participate in each other's joy and sorrow. Ye will conscientiously fulfil the difficult and important duties which marriage brings with it. Ye will remain united together in true love, and not allow this true affection for any cause to be disturbed, but ever fasten its cords, and thereby render it ever purer and happier; that ye may both continually work out your sanctification and moral improvement. All this ye now promise before God, and this promise is an irrevocable one, which should bind you till death do you part.

Certainly it is an important crisis in the life of man, a crisis in which he stands in especial need of the help and grace of God. Wherefore the Lord in his mercy and loving-kindness hath promised his especial grace to those who contract matrimony with upright Christian intention. Ye profess your belief in this promise, your wish to become participators in this grace, by appearing here to obtain the benediction of the church on your union, after ye have repeated your affirmation of consent.

Rituale Romanum.

RITUS CELEBRANDI MATRIMONII SACRAMENTUM.

§ 111. *Parochus Matrimonium celebratus, publicationibus factis tribus diebus Festis, ut dictum est, si nullum obstet legitimum impedimentum, in Ecclesia superpelliceo et alba stola indutus, exhibito uno saltene Clerico superpelliceo pariter induito, qui librum et vas*

Rituale Friburgense.

EINSEGNU NG DER EHE.

§ 111. *Sacerdos amictu, alba, cingulo et stola albi coloris induitus ministrum comitem habens ad introitum chori positus, stante viro ad dexteram, muliere vero ad sinistram dicat.*

§ 112. *GELIEBTE in dem Herrn, Ihr erscheint hier in der christlichen Gemeinde, um auf eine feierliche*

Let us all then, brethren, unite in the prayer that God's richest blessing may descend upon these two persons now about to be married, and may perpetually attend upon them in their walk through life.

§ 113. *After the address, the Priest shall say to the persons about to be married;*

Wherefore I ask you in the name of the Lord; Do ye appear here of your own free will, and unconstrained, to repeat before me, in the presence of these witnesses, the declaration of your matrimonial contract, and to obtain the blessing of the church for the same?

Both persons shall answer, I do.

§ 114. *Priest (turning to the altar to bless the rings).* Our help is in the name of the Lord.

Answer. Who hath made heaven and earth.

Rituale Romanum.

*Aqua benedicta cum aspersorio de-
ferat, coram tribus, aut duobus
testibus, virum, et mulierem, quos
parentum, vel propinquorum suo-
rum presentia honestari decet,
de consensu in Matrimonium in-
terroget utrumque singillatim in
hunc modum vulgari sermone:*

§ 113. *N. vis accipere N. hic præ-
sentem in tuam legitimam uxorem
juxta ritum sanctæ Matris Eccle-
siae?*

Respondeat Sponsus. Volo.

*Mox Sacerdos Sponsam interroget:
N. vis accipere N. hic praesentem in
tuum legitimum maritum juxta ritum
sanctæ Matris Ecclesiae?*

Respondeat Sponsa: Volo.

*Nec sufficit consensus unius, sed
debet esse amborum, et expressus ali-
quo signo sensibili, sive fiat per se,
sive per procuratorem.*

§ 120. *Mutuo igitur contrahentium
consensu intellecto, Sacerdos jubeat
eos invicem jungere dexteræ, dicens:
Ego conjungo vos in matrimonium,
In nomine Patris , et Filii, et
Spiritus sancti. Amen. Vel aliis
utatur verbis, juxta receptum unius-*

*cujusque Provincia ritum: postea
eos aspergat Aqua benedicta.*

§ 114. *Mox benedit annulum.*

Rituale Friburgense.

Weise vor dem Angesichte Gottes und in Gegenwart eurer Mitchristen des heiligen Sakramentes der Ehe theilhaftig zu werden. Eure Absicht soll so rein und heilig seyn, als die Verbindung unsers Heilandes Jesu rein und heilig war, da er sich mit seiner Kirche vereinigte zu ihrem ewigen Heile. Lasset uns vor Allem Gottes heiligen Geist im stillen Gebete anflehen, auf dass er euch bei dieser wichtigen Handlung ganz erfülle und mit christlichen Gesinnungen belebe.

[*The Salzburg Alter Katholischer Brauch, A.D. 1565, provides a different and much longer opening address, dissimilar to both that in the Friburg and that in the Old Catholic Use, 1875.*]

§ 114. *Dein Sacerdos facie ad altare
versa benedit annulos sequenti
modo;*

¶. Unsere Hülfe kommt von dem Herrn.

R. Der unser Schöpfer und Vater ist.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

BLESS, O Lord, these rings , and grant thy grace to those who shall wear them, that they may preserve inviolable faith towards one another, may abide in thy peace and will, and ever live in mutual charity ; through Christ our Lord. *Amen.*

(*When only one ring is blessed.*)

Priest. Let us pray.

BLESS, O Lord, this ring, and grant thy grace unto her who shall wear it, that she may preserve inviolable faith towards her spouse, may abide in thy peace and will, and ever live with him in mutual charity ; through Christ our Lord. *Amen.*

§ 115. *The rings shall then be sprinkled with holy water.*

§ 116. *The Priest shall place the one ring on the bridegroom's finger, and shall give him the other, which the bridegroom shall place on the bride's finger. Whereupon the Priest shall say;*

Rituale Romanum.

Benedictio Annuli.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit celum et terram.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

BENEDIC , Domine, annullum hunc, quem nos in tuo nomine benedicimus , ut quae eum gestaverit, fidelitatem integrum suo sposo tenuens, in pace, et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum, etc.

§§ 115, 116. Deinde Sacerdos aspergat annulum aqua benedicta in modum Crucis ; et sponsus acceptum annulum de manu Sacerdotis, imponit in dito annulari sinistra manus sponsa, Sacerdote dicente : In nomine Patris , et Filii, et Spiritus sancti. Amen.

Rituale Friburgense.

℣. Herr, erhore mein Gebeth.

℟. Lass unser Rufen zu dir kommen.

℣. Der Herr sey mit euch.

℟. Und mit deinem Geiste.

Lasset uns betheen.

SEGNE, O Herr, diese Ringe , damit jene welche sie tragen, einander den Bund unverbrüchlicher Treue halten, und nach deinem Willen in beständiger Eintracht und Liebe bis an das Ende des Lebens vereinigt bleiben, durch, &c.

[*One ring only is blessed in the Salzburg Ritual, 1565.*]

§ 115. *Sacerdos aspergat hos annulos aqua benedicta in modum crucis, deinde se convertens ad populum dicit.*

§ 117. ANDÄCHTIGE in Christo dem Herrn, nachdem beide hier gegenwärtige Personen, nämlich *N.N.* und *N.N.* mit reifer Ueberlegung und freiem, ungezwungenen Willen sich zum heiligen Sacrament der

TAKE hence these rings, and wear them as an emblem of that matrimonial fidelity which ye will maintain towards one another by the grace of God. May your intention be blessed by God the Father , the Son, and the Holy Ghost. **Amen.**

§ 118. *He shall then instruct the persons that are to be married to join their right hands, (where it is the custom, the Priest lays the end of his stole over their joined hands,) and to repeat the following words after him in an audible voice;*

Bridegroom. N. I take thee to my Christian wedded wife, before the Lord God and his holy church.

Bride. M. I take thee to my Christian wedded husband, before the Lord God and his holy church.

§ 119. *Or the Priest shall say to the bridegroom;*

Rituale Friburgense.

Ehe entschlossen haben, und nach der gesetzlichen Vorschrift die öffentliche Verkündigung von der Kanzel geschehen ist, so sind sie jetzt in der Absicht hieher gekommen, das heilige Sakrament der Ehe nach der Vorschrift der christ-katholischen Kirche zu empfangen. Sollte nun yemand zugegen seyn, dem ein glaubwürdiges Hinderniss der Verehelichung dieser beiden Personen bekannt wäre, dem gebiete ich bei dem Gehorsam, den er der heiligen katholischen Kirche schuldig ist, solches jetzt getreu anzuseigen.

(Pause.)

Da nun eurer ehelichen Verbindung kein Hinderniss in wege steht, so lasst uns in christlicher Liebe Gott den Allmächtigen bitten, dass er diesen angehenden Eheleuten die bei Einsetzung des heiligen Ehesakraments versprochene Gnade väterlich verleihe, damit sie die Zeit ihres künftigen Standes in Friede und Einigkeit zubringen, und alle damit verbundene Pflichten aus Liebe zu Gott gewissenhaft erfüllen.

Vater unser, &c.

Parochus interrogat sponsum;

N. N. Ich frage euch jetzt vor

Gott und allen Anwesenden, nehmet ihr nach reifer Ueberlegung, aus freiem ungezwungenen Willen dieses hier gegenwärtige *N. N.* zu eurer rechtmässigen Ehemann an, und wollet ihr euch gegen sie so betragen, wie es einem treuen Ehemann zusteht, und wie es Gott in seinem heiligen Gesetze befohlen hat?

Antw. Ya.

Sponsam interrogat.

N. N. Ich frage euch, &c. (*mutatis mutandis*).

Antw. Ya.

§ 116. *Parochus porrigit sponsis annulos ut digitis suis infigant, dicens;*

Nehmet hin den Ring, ein Sinnbild eurer ehelichen Gemeinschaft; er soll euch stets erinnern, die eheliche Treue bis in den Tod unverletzt zu halten.

§ 118. *Dum manus dextras jungunt dicit;*

Reichert einander die rechte Hand zum Zeichen, dass ihr im Glück und Unglück bis zu eurem Lebensende vereinigt bleibt.

Sponsorum dexteras conjunctas sacerdos stola sua circumvolvens suamque dexteram superimponens dicit:

§ 117. And now I ask thee *M.*, dost thou take *N.* here present to be thy Christian wedded wife, before the Lord God and his holy church?

Bridegroom. I do.

To the bride. In the same way I ask thee *N.*, dost thou take *M.* here present to be thy Christian wedded husband, before the Lord God and his holy church?

Bride. I do.

§ 120. *A different form of question can be retained where it is customary.*

Priest. As the servant of God, I ratify the marriage concluded between you, and bless you in the name of the Father , and of the Son, and of the Holy Ghost. *Amen.*

§ 122. *Priest.* Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Priest. Lord, have mercy upon us.

Our Father (*aloud*).

Answer. Amen.

Priest. O God, defend thy servants.

Answer. Because they put their trust in thee.

Priest. Send them help, O Lord, from thy sanctuary.

Answer. And defend them out of (the heavenly) Sion.

Priest. Be unto them, O Lord, a strong tower.

Answer. Against the face of the enemy.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Rituale Romanum.

§ 121. *Mox subiungat* . *Confir-*
ma *hoc*, *Deus*, *quod* *operatus* *es* *in*
nobis.

R. A templo sancto tuo, quod
est in Jerusalem.

§ 122. *Kyrie, eleison.* Christe,
eleison. *Kyrie, eleison.*

Pater noster, secreto.

. *Et ne nos inducas in tenta-*
tionem.

R. *Sed libera nos a malo.*

. *Salvos fac servos tuos.*

R. *Deus meus, sperantes in te.*

. *Mitte eis, Domine, auxilium*
de sancto.

R. *Et de Sion tuere eos.*

. *Esto eis, Domine, turris forti-*
tudinis.

Rituale Friburgense.

§ 120. *MATRIMONIUM* inter vos
contractum secundum ordinem S.
Matris Ecclesiae, ego auctoritate, qua
in hac parte fungor, ratifico, con-
firmo et benedico in nomine Patris
et Filii et Spiritus Sancti. *Amen.*

Ad sponsum.

§ 123. *N. N.* Ich ermahne und
befehle euch im Namen Gottes und
Kraft meines Amtes, dieser eurer
Ehefrau mit christlicher Achtung
vorzustehen, ihr Versorger und Bes-
chützer zu seyn, sie in keiner Noth
zu verlassen, und in dieser Lieb,
und Treue zu verharren, so dass
Nichts euch scheide, als allein der
Tod.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

WE beseech thee, O Lord, look down graciously upon these thy servants, defend and bless them in the position on which they have entered, calling upon thy holy name; and assist them that they may truly fulfil its obligations, and remain partakers of thy mercy and grace, through Christ our Lord. *Amen.*

§ 125. The blessing of Almighty God, the Father **X**, the Son, and the Holy Ghost descend upon you, and remain with you always. *Amen.*

Or,

THE Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace*!

Rituale Romanum.

R^g. A facie inimici.

V. Domine, exaudi orationem meam.

R^g. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R^g. Et cum spiritu tuo.

Oremus.

RESPICE, quesumus Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostrum. R^g. Amen.

§ 126. His expletis, si benedicenda sint nuptia, Parochus Missam pro Sponso et Sposa, ut in Missali Romano, celebre, servatis omnibus que ibi prescribuntur.

§ 127. Ceterum, si que Provinciae alii, ultra predictas, laudabilibus consuetudinibus et ceremoniis in celebrando Matrimonii Sacramento utantur, eas sancta Tridentina Synodus optat retineri.

§ 128. Peractis omnibus, Parochus manu sua describat in libro Matrimoniorum nomina conjugum, et testim, et alia juxta formulam

prescriptam, idque, licet alius Sacerdos, vel a se, vel ab Ordinario delegatus, Matrimonium celebraverit.

Rituale Friburgense.

Ad sponsam.

§ 124. N. N. Ich ermahne und befehle euch Amtes, diesem euerm Ehemann als dem Haupte mit Ehrfurcht unterworfen, und in allem was christlich und recht ist, gehorsam zu seyn, in Besorgung des Hauswesens euch als eine thätige Gehülfin zu erweisen, und ihm mit ehelicher Treu und Liebe zugehalten zu verharren, dass Nichts euch scheide als allein der Tod.

Lasset uns bethen.

(Four collects.)

§ 125. DER Segen des Allmächtigen Gottes **X**, und des Sohnes, und des heiligen Geistes komme über euch und verbleibe bei euch zu allen Zeiten. *Amen.*

§ 129. Sacerdos porrigit conjugibus librum evangeliū aut imaginem Crucifixi ad osculandum, et aspergens eos aqua benedicta dicit: FRIEDE sey mit euch. *Amen.*

CHURCHING OF WOMEN.

§§ 130, 132. *The Priest shall deliver a lighted taper to the woman kneeling on the altar-step, or at a fald-stool, and shall then sprinkle her with holy water, saying;*

MAY God sprinkle thee with the dew of his grace unto everlasting life.

Minister. Amen.

Priest. I will lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the Lord : who hath made heaven and earth.

The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

Glory be to the Father, &c. *Minister. As it was, &c.*

Rituale Romanum.

DE BENEDICTIONE MULIERIS POST PARTUM.

§ 130. *Si qua puerpera post partum, juxta piam ac laudabilem consuetudinem, ad Ecclesiam venire voluerit, pro incolumitate sua Deo gratias actura, petierit a Sacerdote benedictionem, ipse superpelliceo et stola alba induitus, cum ministro aspergillum deferente, ad fore Ecclesie accedat, ubi illam foris ad limina genuflectentem, et candelam accensam in manu tenuentem, Aqua benedicta aspergat, deinde dicat :*

℣. Adjutorium nostrum in nomine Domini. ℟. Qui fecit caelum et terram.

Antiphona. Hæc accipiet.

Psalmus xxiv. Domini est terra, etc., et totus cum Glorio Patri.

Et repetitur Antiphona. Hæc accipiet benedictionem a Domino, et misericordiam a Deo salutari suo : quia hæc est generatio quærentium Dominum.

§ 131. *Deinde porrigenus ad manum mulieris extremam partem stolæ, eam introducit in Ecclesiam, dicens ;*

Ingredere in templum Dei, adora Filium beatæ Mariæ Virginis, qui tibi fecunditatem tribuit prolis.

§ 132. *Et ipsa ingressa, genuflectit coram Altari, et orat, gratias agens Deo de beneficiis sibi collatis, et Sacerdos dicit :*

Rituale Coloniense.
BENEDICTIO MULIERIS
PURIFICANDÆ POST
PARTUM.

§ 130. *Quando mulier post partum expleto certo dierum numero ad ecclesiam, ut moris est, purificanda accedit, sacerdos induitus superpelliceo et stola, adiens ostium templi, mulierem candelam accensam habentem in manu dextra aspergat aqua benedicta dicens ;*

ASPERGAT te Deus rore gratiæ ad vitam æternam. Amen.

§ 131. *Deinde in ecclesiam introducens mulierem dicit.*

DOMINUS custodiat introitum tuum et exitum tuum ex hoc, nunc, et usque in seculum.

§ 132. *Et ad altare eam adducens jubet genua flectere, et dicit sequentes preces ;*

Ps. cxxi. Levavi oculos.

§ 133. *Priest.* Lord, have mercy upon us.

Minister. Christ, have mercy upon us.

Priest. Lord, have mercy upon us.

Our Father (*aloud*).

Minister. Amen.

Priest. O God, save this woman thy servant.

Minister. Who putteth her trust in thee.

Priest. Send her help, O Lord, from thy sanctuary.

Minister. And defend her out of (the heavenly) Sion.

Priest. Lord, hear my prayer.

Minister. And let my cry come unto thee.

Priest. The Lord be with you.

Minister. And with thy spirit.

Priest. Let us pray.

§ 134. ALMIGHTY and everlasting God, look graciously down upon this woman thy servant, who is come (with her child) to thy holy temple, to give thee thanks with a joyful heart, that thou hast stood by her in the hour of peril (and hast granted unto her this child). Continue to take her and her child under

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§ 133. KYRIE, eleison. Christe, eleison. Kyrie, eleison.

Pater noster, *secreto*.

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℣. Salvam fac ancillam tuam,

Domine.

℟. Deus meus, sperantem in te.

℣. Mitte ei, Domine, auxilium de Sancto.

℟. Et de Sion tuere eam.

℣. Nihil proficiat inimicus in ea.

℟. Et filius iniquitatis non appetat nocere ei.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Oremus.

§ 135. OMNIPOTENS, sempiterne Deus, qui per beatæ Mariae Virginis partum fidelium parientium dolores in gaudium vertisti: respice propitius super hanc famulam tuam, ad tem-

Rituale Coloniense.

§ 133. *Deinde Parochus ad mulierem conversus dicat;*

℣. Salvam . . . nocere ei (*Rit. Rom.*)

℣. Esto illi, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Domine exaudi, etc.

℣. Dominus vobiscum, etc.

Oremus.

§ 136. OMNIPOTENS sempiterne Deus, Pater Domini nostri Jesu Christi, benedicere \ddagger digneris hanc famulam, quæ ad imitationem sanctissimæ Virginis Marie sese cum gratiarum actione purificandam in templo exhibit; et concede propitiis ut sicut ei prolis fecunditatem et vires templum tuum ingrediendi contulisti; ita per intercessionem ejusdem immaculatae Virginis, ab omni mentis et corporis contagio liberatam, ad sancta sanctorum pura facias mente accedere et post finem presentis vitæ templum cœlestis introire, per eundem, etc. Amen.

thy protection. Illuminate her with the light of thy grace, that she may bring up her child aright in the faith of Christ, the light of the world; and grant that as the child grows in years, it may grow in wisdom, and in favour before God and man, that, when this life is past, they may both obtain the joy of everlasting salvation, by the merits of Jesus Christ, and the intercession of the Blessed Virgin Mary, through Christ our Lord.

Minister. Amen.

§ 140. *Priest.* The peace and blessing of Almighty God, the Father **X**, the Son, and the Holy Ghost, descend upon you, and remain with you evermore.

Minister. Amen.

§ 141. *If the child be not brought into the church, the words in parentheses must be omitted.*

§ 142. *If the child be dead, the following prayer must be used instead of the foregoing:*

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plum sanctum tuum pro gratiarum actione lætam accedentem, et præsta; ut post hanc vitam ejusdem beatæ Mariæ meritis, et intercessione, ad æternæ beatitudinis gaudia cum prole sua pervenire mereatur. Per Christum Dominum nostrum. *R. Amen.*

§ 139. *Deinde illam aspergit iterum Aqua benedicta in modum crucis, dicens:*

§ 140. Pax, et benedictio Dei omnipotentis, Patris **X**, et Filii, et Spiritus sancti, descendat super te, et maneat semper. *Amen.*

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Dominus vobiscum.
Et cum Spiritu tuo.

§ 137. *Evang. S. Luc. ii. 22—24.*

V. Post partum virgo inviolata permansisti.

R. Dei genitrix intercede pro nobis.

Oremus.

§ 138. *Deus qui hanc famulam tuam de pariendi periculo liberasti; et eam in servitio tuo devotam fecisti, concede ut temporali cursu peracto sub alis misericordiæ tuæ vitam quietam et perpetuam consequatur. Deus qui corda fidelium sancti spiritus illustratione docuisti, da nobis in eodem spiritu recta sapere et de ejus semper consolatione gaudere. Deus qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi premia prestitisti, tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vite suscipere Dominum n. J. C.*

*Dominus vobiscum.
Et cum spiritu tuo.
Benedicamus Domino.
Deo gratias.*

§ 140. *Benedictio Dei Pa **X** tris, et Fi **X** lii, et Spiritus **X** sancti descendat super te, et maneat semper. *Amen.**

§ 143. Let us pray.

ALMIGHTY and everlasting God, look graciously down upon this woman thy servant, who is come to thy holy temple to give thee thanks that thou hast stood by her in the hour of peril, and that she can now again take part in the service of God. Continue to take her under thy protection, and send her the light of thy consolation, that with faithful and humble mind she may adore thy wisdom, who hast taken back to thyself the child that thou hast given to her. Grant that when this life is past she may go whither her child is gone on before, even into the joy of everlasting salvation, by the merits of Jesus Christ, and the intercession of the Blessed Virgin Mary, through Christ our Lord.

§ 144. *If the service does not take place in church, the above collect must be altered thus:*

ALMIGHTY and everlasting God, look graciously down upon this woman thy servant, who giveth thee thanks that thou hast, &c.

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§ 145. *Sacerdos si sit celebraturus missam pro ea, induitur sacerdotalibus indumentis, et celebret missam occurrentis diei vel aliam votivam, juxta devotionem mulieris; aperte sime autem huic laudis officio congruit Missa Purificationis B. Mariae que incipit Suscepimus; que si legatur, omittetur in Collecta, Hodieerna die.*

§ 146. *Si contigerit mulierem adversa valetudine certo tempore a*

Purificatione impediri, differatur Purificatio donec utcunque restituta in Ecclesiam ingredi possit, etiamsi mortis imminet periculum; quia Purificatio extra facienda non est, neque substituenda alia mulier purificanda in locum defuncta puerpera.

§ 147. *Missam sicciam (quam vocant) neque ad purificandam mulierem, neque ad celebrandum conjugium, aut ad ullum alium usum celebrari permittimus.*

BURIAL OF AN ADULT.

§ 148. *At the house of the deceased.*

Priest. Let us pray for the soul of the departed.

Grant him, Lord, eternal rest.

Answer. And let everlasting light shine upon him.

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EXEQUIARUM ORDO*.

CONSTITUTO tempore, quo corpus ad Ecclesiam deferendum est, convocetur Clerus, et alii, qui funerari interesse debent, et in Parochialem, vel in aliam Ecclesiam, juxta loci consuetudinem, ordine convenient; ac datis certis campanæ signis, eo modo et ritu, quo in eo loco fieri solet, Parochus, induito superpelliceo, et stola nigra, vel etiam pluviali ejusdem coloris, Clerico præferente Crucem, et alio aquam benedictam, ad domum defuncti una cum aliis procedit. Distribuuntur cerei, et accenduntur intorticia. Mox ordinatur Processio, præcedentibus laicorum Fratritatibus, si adsint: tum sequitur Clerus regularis et sacerularis per ordinem; binique procedunt, prelata Cruce, devote Psalms, ut infra, decantantes, Parochus præcedente feretrum cum luminibus; inde sequuntur alii funus comitantes, et pro defuncto Deum rite deprecatentes sub silentio.

§§ 148, 149. Parochus vero, antequam cadaver efferatur, illud aspergit Aqua benedicta, mox dicit Antiphonam: *Si iniquitates, cum Psalm. De profundis clamavi, etc.* in fine: *Requiem eternam dona ei, Domine, et lux perpetua luceat ei,* repetit Antiphonam totam, *Si iniquitates, etc.*

Deinde cadaver effertur, Parochusque de domo procedens, statim gravi voce intonat Antiphonam:

Exultabunt Domino, et Cantores inchoant Psalmum Miserere, etc. Clero alternatim prosequente; at si longitudo itineris postulaverit, dicuntur Psalmi Graduale, *Ad Dominum cum tribularer, etc.* vel alii Psalmi ex Officio Mortuorum, et in fine cuiuslibet Psalmi dicitur: *Requiem eternam dona ei, Domine, etc.* qui Psalmi devote, distincte, gravique voce recitari debent usque ad Ecclesiam.

Ad ingressum Ecclesiae repetitur Antiphona: *Exultabunt Domino ossa humiliata.* Deinde Ecclesiam ingressi, cantant Responsorium, Cantore incipiente, et Clero alternatim respondente, videlicet:

SUBVENITE Sancti Dei, occurrite Angeli Domini: Suscipientes animam ejus: Oferentes eam in conspicu Altissimi.

Rituale Friburgense.

ERSTES FORMULAR ER-WACHSENE PERSONEN ZU BEGRABEN.

§ 148. *Sacerdos superpelliceo indutus cum stola nigra, defuncti domum ingreditur cum ministris; et stans ad ejusdem defuncti pedes ipsius corpus asperget aqua benedicta dicens:*

S. Lasset uns bethen für die verstorbenen Christgläubigen; Herr, gib ihnen die ewige Ruhe.

R. Und das ewige Licht leuchte ihnen.

S. Herr, lass sie ruhen im Frieden. R. Amen.

* [This Roman Office presents few points of comparison with the Old Catholic Service, which adheres closely to that in the Friburg Ritual.]

Ps. cxxx.

Out of the deep, &c.

Grant him, Lord, eternal rest, and let everlasting light
shine upon him.

The fifty-first Psalm may be used instead of the above.

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¶. Suscipiat te Christus, qui vocavit te, et in sinum Abrahæ Angeli deducant te. Suscipientes.

¶. Requiem æternam dona ei, Domine.

R. Et lux perpetua luceat ei. Offerentes eam.

§ 150. *Deposito feretro in medio Ecclesie, ita ut defuncti pedes, si fuerit laicus, sint versus Altare magus: si vero fuerit Sacerdos, ut dictum est, caput sit versus ipsum Altare; et cereis accensis circa corpus, statim, nisi quid impedit, ut infra monebitur, dicatur Offic. Mortuorum, cum tribus Nocti, et Laudibus, ut infra ponitur; et duo ex Clero incipiant absolute Invitat.: Regem, cui omnia vivunt, Venite, adoremus; et repetitur a Clero: Regem cui omnia vivunt, Venite, adoremus.*

Psalmus. Venite, exultemus, etc. et duplicantur *Antiphona.*

Ad finem Officii post Antiphonam Cantici. Benedictus, etc. Ego sum resurrectio, etc. dicitur Pater noster, *secreto.*

¶. Et ne nos inducas in temptationem.

R. Sed libera nos a malo.

¶. A porta inferi.

R. Erue, Domine, animam ejus.

¶. Requiescat in pace. R. Amen.

¶. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

¶. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

ABSOLVE, quæsumus Domine, animam famuli tui ab omni vinculo

delictorum: ut in resurrectionis gloria inter Sanctos et Electos tuos resuscitatus respiret. Per Christum Dominum nostrum. R. Amen.

§ 151. *Dum in Officio dicuntur Laudes, Sacerdos cum ministris paratur ad celebrandam Missam solemnem pro defuncto, si tempus congruens fuerit, ut in die depositionis in Missali Romano.*

§ 152. *Finita Missa, Sacerdos, deposita casula, seu planeta, et manipulo, accipit pluviale nigri Coloris: et Subdiaconus accipit Crucem: et accedit ad feretrum, et se sicut ad caput defuncti cum Crucis, medius inter duos Acolythos, seu ceroferarios cum candelabris et candelis accensis: et omnes alti de Clero veniunt ordinatim in gradus suo cum candelis accensis, et stant in circuitu feretri: tum sequitur Sacerdos cum Diacono, et assistente, aliisque ministris, et facta reverentia Altari, sicut se contra Crucem ad pedes defuncti, retro adstantibus ei a sinistra duobus Acolythis, uno cum thuribulo et navicula incensi, altero cum vase Aqua benedicta et aspersorio, et Acolytha, seu Clerico tenente liberum, absolute dicit sequentem Orationem:*

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Ps. cxxx. *Und andern Psalmen.*

Aus der Tiefe rufe ich, etc.

S. Herr, gib ihnen die ewige Ruh'.

R. Und das ewige Licht leuchte ihnen.

Priest. Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Priest. Lord, have mercy upon us.
 Our Father, (*aloud*).
Answer. Amen.

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NON intres in iudicium cum servo tuo, Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei christianæ commendat; sed gratia tua illi succurrente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est signaculo sanctæ Trinitatis: qui vivis et regnas in secula seculorum. R^g. Amen.

§ 153. Deinde Cantore incipiente, Clerus circumstans cantat sequens Responsorium:

LIBERA me, Domine, de morte æterna, in die illa tremenda: Quando coeli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

¶. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. Quando.

¶. Dies illa, dies iræ, calamitatis et misericordia, dies magna, et amara valde. Dum veneris.

¶. Requiem æternam dona eis, Domine, et lux perpetua luceat eis. Repet. Libera.

Dum cantatur predictum Responsorium, Sacerdos, Acolyto, seu Diacono ministrante, accipit incensum de naricula, et ponit in thuribulum, et finito. R^g. Cantor cum primo Choro dicit:

Kyrie, eleison.

Et secundus Chorus respondet:

Christe, eleison.

Deinde omnes simul dicunt:

Kyrie, eleison.

§ 154. Mox Sacerdos dicit alta voce: Pater noster; et secreto dicitur ab omnibus; et ipse interim accipit a Diacono vel Acolyto aspersorum Aquæ benedictæ, et facta profunda inclinatione Crucis, qua est ex adverso, Diacono, seu ministro genuflectente, et fimbriæ pluviales sublevante, circumiens feretrum (si transit ante Sacramentum, genuflectit), aspergit corpus defuncti; deinde reversus ad locum suum, Diacono ministrante, accipit thuribulum, et eodem modo circuit feretrum, et corpus incensat, ut asperserat: postea redditio thuribulo ei, a quo accepérat, stans in loco suo, Acolyto, seu alio ministro tenente librum apertum ante se, dicit:

¶. Et ne nos inducas in tentationem.

R^g. Sed libera nos a malo.

¶. A porta inferi.

R^g. Erue, Domine, animam ejus.

¶. Requiescat in pace. R^g. Amen.

¶. Domine, exaudi orationem meam.

R^g. Et clamor meus ad te veniat.

¶. Dominus vobiscum.

R^g. Et cum spiritu tuo.

Oremus.

DEUS, cui proprium est misereri semper, et parcere: te supplices exoramus pro anima famuli tui *N.* quam hodie de hoc seculo migrare jussisti, ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis

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S. Herr, erbarme dich unsrer, Christus, etc.; Vater unsrer, etc.

Priest. From everlasting death.

Answer. Deliver his soul, O Lord.

Priest. May he rest in peace.

Answer. Amen.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

We commend to thee, O God, the soul of this thy servant, that being summoned away from things temporal he may live with thee, and that being cleansed from all spot of sin by the boundless merits of our Lord Jesus Christ, he may have a share in the beatific vision, and may be numbered among thine elect, through the same Christ our Lord. *Amen.*

Priest. Eternal rest give unto him, O Lord.

Answer. And let perpetual light shine upon him.

Priest. May he rest in peace.

Answer. Amen.

§ 149. At the last words the Priest shall sprinkle the coffin with holy water.

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suscipi, et ad patriam Paradisi per-
duci : ut quia in te speravit, et cre-
dedit, non poenas inferni sustineat,
sed gaudia aeterna possideat. Per
Christum Dominum nostrum. *R.*
Amen.

*Si defunctus fuerit Sacerdos, in
Oratione dicatur : pro anima famuli
tui Sacerdotis, quam, etc.*

**§ 155. Finita Oratione, corpus defer-
tur ad sepulchrum, si tunc defe-
rendum sit : et dum portatur, Cle-
ri cantant Anaph. :**

In Paradisum ducant te An-
geli : in tuo adventu suscipiant te
Martyres, et perducant te in civita-
tem sanctam Jerusalem. Chorus

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**§ 149. Imposito incenso ter aspergit
et thurificat funus.**

S. Und fuhe uns nicht in Ver-
suchung.

R. Sondern erlose uns von dem
Uebel. Amen.

S. Aus dem Orte der Reinigung.

R. Erlose, O Herr, seine Seele.

S. Herr, erhöre mein Gebeth.

R. Und lass unser Rufen zu dir
kommen.

Lasset uns bethen.

HERR, sprich die Seele deines
Dieners *N.* los, damit sie der Erde
entrückt bei dir in Ewigkeit lebe.
Reinige sic durch deine unendliche
Barmherzigkeit von allen Sünden,
welche sie hier auf erden durch
Menschliche Schwachheit im Wan-
del begangen hat, durch, etc. Amen.

S. Herr gib ihm die ewige Ruhe.

R. Und das ewige Licht leuchte
ihm.

S. Er ruhe im Frieden. Amen.

**§ 155. (During the procession to the
grave, a hymn is sung.)**

(At the entrance of the cemetery).
Kommet zu Hülfe ihr Heiligen Got-
tes ! Kommet entgegen ihr Engel
des Herrn aufzunehmen seine Seele,

§ 156. *At the grave.*

Priest (making the sign of the cross over the grave). May this resting-place be blessed for the day of resurrection, in the name of the Father **X**, and of the Son, and of the Holy Ghost. *Amen.*

§ 157. *Let us pray.*

O God, by whose compassion the souls of the faithful rest in peace, graciously bless this grave, and make the souls of those who shall be buried here partakers of everlasting joy, and of the company of thine elect, through Christ our Lord. *Amen.*

§ 158. *While the body is lowered the fifty-first or the hundred and thirtieth Psalm shall be said wholly or in part, or a hymn may be sung.*

Ps. li.

HAVE mercy upon me, O God, after thy great goodness, &c.

Priest. I am the resurrection and the life, saith Christ our Lord; he that believeth on me, though he were dead, yet

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Angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

§ 156. *Cum autem pervenerit ad sepulchrum, si non est benedictum, Sacerdos illud benedit, dicens hanc Orationem:*

§ 157. *Oremus.*

DEUS, cuius miseratione animæ fidelium requiescant, hunc tumulum benedicere dignare, eique Angelum tuum sanctum deputa custodem: et quorum, quarumque corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum Sanctis tuis sine fine lætentur. Per Christum Dominum nostrum. R^y. Amen.

§ 161. *Dicta Oratione, Sacerdos aqua benedicta aspergat, deinde incenset corpus defuncti, et tumulum.*

§ 158. *Quod si corpus tunc ad sepulturam non deferatur, omisso Resp. : In Paradisum, etc. et benedictione sepulchri, si jam est benedictum,*

prosequatur offic., ut infra: quod nunquam omittitur, et intonet. Anaph.

Ego sum.

Et dicitur Cant. Benedictus.

Et repetitur Ana.

Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fu-

Rituale Friburgense.

und sie zu stellen vor das Angesicht des Allerhöchsten. Es nehme dich auf Christus, der dich gerufen hat, die Engel des Herrn führen dich in den Himmel. Herr gib ihm die ewige Ruh' und das ewige Licht leuchte ihm.

§ 156. *(At the grave).* Sey gesegnet Ruhestatte, in Namen des Vaters **X**, etc.

§ 158. *(When the body is lowered).* Ich bin die Auferstehung und das Leben spricht Jesus Christus; wer an mich glaubet wird leben, wenn er auch stirbt, und jeder der

shall he live ; and whosoever liveth and believeth in me shall never die^b.

§ 159. *Here (or at the place mentioned below) an address may be made, or one of the following may be read.*

1. Beloved in the Lord, an open grave reminds us of that so indubitable and yet so often forgotten truth, that it is appointed unto mankind once to die, and that, as the apostle adds, after death the judgment will follow. We know quite certainly that we too must die, but none of us knoweth *when he will have to follow our departed brother into eternity*. Experience teaches us that for some persons death comes unexpectedly as a thief in the night. Therefore we must be careful, after the warning of Holy Scripture, that death do not overtake us as a thief.

But an open grave reminds us also of other words of Holy Writ, that it is "a holy and good thought to pray for the dead." Wherefore let us pray for our departed brother.

2. Beloved in the Lord, the Apostle Paul writes to the faithful at Thessalonica, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Sorrow at the death of a brother is authorized, but we need not to sorrow as those who have no hope. For our Christian faith affordeth to us the certain knowledge that while death is indeed the end of this earthly life, it is also at the same time the door of a new and eternal existence, and that the dead in Christ will rise when he shall come again, as he himself is risen from the dead. So too we know that our brother, whose corruptible body we have lowered into this grave, still liveth, and is gone on before us to that place whither we all have to follow after, each at the time which God hath appointed for him. And as we Christians know that the bond of union between us and our departed friends is not broken through death, so we think of them as living when we pray.

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erit, vivet : et omnis qui vivit, et
credit in me, non morietur in
æternum.

Rituale Friburgense.

lebt und an mich glaubt, wird in
Ewigkeit nicht sterben.
*Canticum Benedictus (adapted in
a metrical form from S. Luke i.
68—79).*

^b St. John xi. 25, 26.

3. Beloved in the Lord, the Saviour saith to mankind;

“All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.”

Trusting in this promise of our divine Saviour, “who hath abolished death, and hath brought life and immortality to light⁴,” let us pray with child-like confidence for our deceased brother, and all the faithful departed.

§ 160. *Priest.* Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Priest. Lord, have mercy upon us.

Our Father, (*aloud*).

Answer. Amen.

Priest. From everlasting death.

Answer. Deliver his soul, O Lord.

Priest. May he rest in peace.

Answer. Amen.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

O GOD of love and pity, we earnestly beseech thee for the

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§ 160. *Postea Sacerdos dicit:* Ky-
rie, eleison. Christe, eleison. Kyrie,
eleison.

*Pater noster. Interim corpus as-
pergit.*

¶. Et ne nos inducas in tenta-
tionem.

R. Sed libera nos a malo.

¶. A porta inferi.

R. Erue, Domine, animam ejus.

¶. Requiescat in pace. R. Amen.

¶. Domine, exaudi orationem
meam.

R. Et clamor meus ad te veniat.

¶. Dnus. vobiscum. R. Et cum
spiritu tuo.

Oremus.

FAC, quæsumus Dne., hanc cum
servo tuo defuncto (*vel* famula tua

Rituale Friburgense.

§ 160. Herr, erbarme.

Christus, etc.

Herr, etc.

Vater unser, etc.

^a St. John vi. 37-40.

⁴ 2 Tim. i. 10.

soul of thy servant *N.* which thou hast summoned out of this life. May he be taken by thy holy angel, and carried to the heavenly fatherland, in order that having hoped and believed in thee, he may become partaker of everlasting joy, through Christ our Lord. *Amen.*

Or,

O LORD, the God of pity, may the soul of thy servant *N.* whose body we are entrusting to the earth, arrive at the place of refreshment, at the blessedness of everlasting rest, and at the clearness of thy heavenly light, through Christ our Lord. *Amen.*

§ 161. *Priest (sprinkling the grave with holy water).*

May God the Father, the Son, and the Holy Ghost, refresh thy soul with the dew of his heavenly grace. *Amen.*

Or,

Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

§ 162. *Where it is the custom the Priest shall incense the grave, saying,*

May the fragrance of good works ascend with our prayers before God.

Or,

May our prayer for the departed ascend before God as the cloud of incense.

Rituale Romanum.
defuncta) misericordiam, ut factorum suorum in peccatis non recipiat vicem, qui (vel quæ) tuam in votis tenuit voluntatem: ut sicut hic eum (vel eam) vera fides junxit fidelium turmis, ita illic eum (vel eam) tua miseratione societ angelicis choris. Per Christum Dominum nostrum. R. Amen.

¶. Requiem æternam dona ei, Domine.

R. Et lux perpetua luceat ei.

¶. Requiescat in pace. R. Amen.

¶. Anima ejus, et animæ omnium fidelium defunctorum per misericordiam Dei requiescant in pace. R. Amen.

§ 169. *Deinde a Sepultura in Ecclesiam, vel in Sacristiam revertentes, dicant sine cantu Anam. : Si iniquitates, cum Psalmo : De profundis, etc. Requiem æternam, etc.*

Rituale Friburgense.

§ 161. *Imposito incenso funus aqua benedicta aspergit dicens.*

Mit dem Thau des Himmels erquicke deine Seele der Allmächtige Gott, Vater, Sohn, und heiliger Geist.

§ 162. *Deinde thurificat triplici ductu dicens;*

Mit himmlischen Wohlgerüche labe deine Seele der Allmächtige Gott, Vater , Sohn, und heiliger Geist. Amen.

Und führe uns nicht in Versuchung.

R. Sondern erlöse uns von dem Uebel. Amen.

S. Aus dem Orte der Reinigung.

R. Erlöse, O Herr, Seine Seele.

S. Herr, erhöre mein Gebeth.

R. Und lass unser Rufen zu dir Kommen.

S. Der Herr sey, etc. R. Und mit, etc.

§ 163. *The Priest shall cast earth upon the coffin thrice, and say ;*
 Bethink thee, O man, that thou art dust and wilt to dust
 return.

§ 164. *The Priest shall make the sign of the cross over the grave, and say ;*
 By the grace of our Lord Jesus Christ, who by his cross  hath redeemed the world, and broken the power of death,
 mayest thou rise again at the day of judgment to everlasting
 life. *Amen.*

§ 166. *This form may also be employed where it is customary for the Priest to plant a cross on the mound of the grave. If an address has not been already made it can be spoken at this point, or one of the above addresses may be read, and where customary the following prayers may be added ;*

Priest. Our Father, &c.

Eternal rest give unto him, O Lord.

Answer. And let perpetual light shine upon him.

Priest. We pray, too, for all who rest in this churchyard.

Our Father, &c.

MAY the souls of all the faithful departed, through the
 mercy of God, rest in peace. *Amen.*

Priest. Finally, we beseech thee for that person in our midst
 who must first follow our departed brother into eternity ;

Our Father, &c.

Glory be to the Father, &c.

Rituale Friburgense.

Lasset uns bethen.

ALLMÄCHTIGER ewiger Gott ver-
 schmähe nicht das Gebeth deiner
 Diener, wozu der Geist der christ-
 lichen Liebe sie erwecket. Lass
 die Seele unsers Mitbruders N. und
 abgestorlenen Christgläubigen dei-
 ner unendlichen Barmberzigkeit
 empfohlen seyn ; lass sie, gereini-
 get von allen Mackeln menschlicher
 Schwachheit, Theil nehmen an den
 Wohnungen deiner Auserwählten,
 damit sie da im Genasse deiner
 Auschauung ewig selig seyn mögen.
 Wir bitten dich darum durch, etc.
Amen.

¶. O Herr gib ihm die ewige
 Ruhe.

R. Und das ewige Licht leuchte
 ihm. Ewigen Frieden verleihe die
 Barmberzigkeit Gottes Allen die
 hier ruhen. *Amen.*

§ 163. *Deinde ter projicit de terra
 super funus dicendo,*

Aus Erde hast du mich gebildet,
 mit Fleisch hast du mich umge-
 ben, Gott ! Erlöser ! erwecke mich
 wieder.

§ 165. *Sacerdos lignea cruce vel manu
 dextera sepulchrum ter signat di-
 cens,*

DAS Zeichen unsers Erlösers und
 Herrn Jesu Christi  sey über
 dich gezeichnet  der in diesem
 Zeichen  dich erlöst hat, um
 dich zur herrlichen Auferstehung
 zu erwecken. Freide sey mit dir.

§ 167. *Ubi mos est unum alterumne
 Pater Noster et Ave Maria re-
 citantur.*

§ 168. *Postremo aqua benedicta as-
 pergit sepulchrum et circumstan-
 tes nihil dicens.*

BURIAL OF A CHILD.

§ 170. *At the house of the deceased.*

Priest (in a white stole). The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Answer. Now and for evermore.

Ps. cxiii.

PRAISE the Lord, ye servants.

Priest. Blessed be the name of the Lord.

Answer. From this time forth for evermore.

Priest. Blessed are the pure in heart.

Answer. For they shall see God.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

ALMIGHTY and merciful God, who unto all children born again of water and of the Holy Ghost dost, without any merit of theirs, give eternal life when they depart out of this world,

Rituale Romanum.

ORDO SEPELIENDI
PARVULOS.

§ 170. CUM infans, vel puer baptizatus defunctus fuerit ante usum rationis, induitur juxta statum, et imponitur ei corona de floribus, seu de herbis aromaticis et odoriferis, in signum integratatis carnis et virginitatis; et parochus superpelliceo et stola alba indutus et alii de Clero, si adsint, praecedente Cruce, quæ sine hasta defertur, accedunt ad domum defuncti, cum Clerico aspersorium deferente. Sacerdos aspergit corpus, deinde dicit:

Ana. Sit nomen Domini.

Psalmus 113.
LAUDATE, pueri, Dominum, &c.

Ana. Sit nomen Domini benedictum ex hoc nunc, et usque in sæculum.

Rituale Friburgense.

FORMULAR GETAUFTES
KINDE ZU BEERDIGEN.

§ 170. S. GEPRIESEN sey der Name des Herrn! Von nun an bis in ewigkeit.

Ps. cxiii.
Herr erbarme, etc. Vater unser, etc.

§ 171. *Imposito incenso ter aspergit et thurificat funus.*

S. Und führe uns nicht in Versuchung,
R. Sondern erlöse uns von dem Uebel. Amen.

S. Lasset die Kleinen zu mir kommen.
R. Denn ihnen ist das Himmelreich.

S. Der Herr sei mit euch. R. Und mit deinem Geiste.
Lasset uns bethen.

ALLMÄCHTIGER barmherzige

even as we believe thou hast given it unto this child to-day ; assist us, that here upon earth we may serve thee with a pure heart, and may be united to the blessed children in Paradise for ever ; through Christ our Lord. *Amen.*

§ 171. *Here the coffin shall be sprinkled with holy water.*

Rituale Romanum.

§ 172. *Dum portatur ad Ecclesiam, dicatur Psalm. Beati immaculati, etc. et si tempus supererest, dici potest Psalm. 148. Laudate Dominum de ccelis cum aliis duobus sequentibus, et in fine Gloria Patri, etc.*

§ 173. *Cum autem pervenerit ad Ecclesiam, dicatur :*

Ana. Hic accipiet.

Psalmus 24.

DOMINI est terra, et plenitudo eius, &c.

Ana. Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo, quia haec est generatio querentium Dominum.

Postea dicitur : Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster, secreto. Interim corpus aspergit.

¶. Et ne nos inducas in tentationem.

Ry. Sed libera nos a malo.

¶. Me autem propter innocentiam suscepisti.

Ry. Et confirmasti me in conspectu tuo in aeternum.

¶. Dominus vobiscum.

Ry. Et cum spiritu tuo.

Oremus.

OMNIPOTENS, et mitissime Deus, qui omnibus parvulis renatis fonte Baptismatis, dum migrant a saeculo, sine ulla eorum meritis, vitam illuc largiris aeternam, sicut animae hujus parvuli hodie credimus te fecisse : fac nos, quæsumus Domine, per intercessionem beatæ Mariæ semper Virginis, et omnium Sanctorum tuorum, hic purificatis tibi mentibus

famulari, et in Paradiso cum beatis parvulis perenniter sociari. Per Christum Dominum nostrum. *Ry. Amen.*

§ 174. *Dum portatur ad tumulum, et etiamsi tunc non portetur, dicitur :*

Ana. Juvenes et virgines.

Psalm. 148. Laudate Dominum de ccelis, etc., et in fine Gloria Patri, et repetitur :

Ana. Juvenes et virgines, senes cum junioribus laudent nomen Domini.

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster, secreto.

¶. Et ne nos inducas in tentationem.

Ry. Sed libera nos a malo.

Rituale Friburgense.

Gott der du die Kinde die durch die Taufe dir geleilicht sind, sogleich bei ihrem Hinscheiden ohne alles Verdienst in dein himmlisches Reich aufnimmt, wie wir glauben dass du auch dieses Kind in die Seligkeit zu dir aufgenommen hast ; wir bitten dich durch die Fürbitte der Seligen Jungfrau Maria und aller Heiligen uns auf dem Wege Kindlicher Liebe, Wahrheit und Reinheit zu leiten und zu erhalten, damit wir diesem Kleinen nachfolgen, und dereinst ewig mit ihm jenes höhere Heil geniessen, das du uns versprochen hast, wenn wir mit heiligem Kindersinn auf Erden wandeln durch, etc. *Amen.*

§ 174. *(During the procession to the grave.) Ps. cxlviii.*

§ 175. *At the grave.*

Priest (making the sign of the cross over the grave). May this resting-place be blessed for the day of resurrection in the name of the Father **¶**, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

O God, by whose compassion the souls of the faithful rest in peace, graciously bless this grave, and make the souls of those who shall be buried here partakers of everlasting joy and of the company of thine elect; through Christ our Lord. *Amen.*

§ 176. *After the lowering of the corpse, an address may be made.*

Priest. Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Priest. Lord, have mercy upon us.

Our Father, *(aloud).*

Answer. Amen.

Priest. Young men and maidens, old men and children,

Answer. Shall praise the name of the Lord.

Rituale Romanum.

¶. Sinite parvulos venire ad me.

R. Talium est enim regnum cœlorum.

¶. Dominus Vobiscum.

R. Et cum spiritu tuo.

Oremus.

OMNIPOTENS, sempiterne Deus, sanctæ puritatis amator, qui animam hujus parvuli ad celorum regnum hodie misericorditer vocare dignatus es: digneris etiam, Domine, ita nobiscum misericorditer agere, ut meritis tuarum sanctissimæ Passionis, et intercessione beatae Mariae semper Virginis, et omnium Sanctorum tuorum, in eodem regno nos cum omnibus Sanctis et electis tuis semper facias congaudere. Qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. R. Amen.

§§ 176, 177. *Deinde Sacerdos corpus aspergit aqua benedicta, et thurifacit, similiter et tumulum, postea sepieliatur.*

Rituale Friburgense.

(At the grave).

§ 175. *Sacerdos aspergit sepulchrum aqua benedicta dicens,*

Dieses Grab sei gesegnet im Namen des Vaters **¶** und des Sohnes, und des heiligen Geistes. Amen.

§ 176. *Funus in sepulchrum demissum sacerdos iterum aspergit dicens;*

Friede und Freude sey diesem Kinde.

§ 177. *Deinde illud thurificans dicit;*
Lass unser Gebeth zu dir emporsteigen, O Herr.

Lasset uns bethen.

ALLMÄCHTIGER ewiger Gott, Du Freund der Unschuld und Heiligkeit, der du heute die Seele dieses Kindes nach deiner unendlichen Barmherzigkeit in das himmlische Reich aufgenommen hast, erzeige auch uns deine Barmherzigkeit damit wir durch die unendlichen Ver-

Priest. Suffer little children to come unto me.

Answer. For of such is the kingdom of heaven.

Priest. Lord, hear my prayer.

Answer. And let my cry come unto thee.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest. Let us pray.

ALMIGHTY, everlasting God, lover of holy purity, who hast mercifully vouchsafed to call the soul of this little one unto the kingdom of heaven ; vouchsafe also, O Lord, to deal so mercifully with us, that by the merits of thy bitter passion, and by the intercession of the Blessed Virgin Mary and all thy saints, we also may evermore rejoice in the same kingdom with all thy saints and elect.

O God, by whose loving pity the souls of the faithful are at rest, grant unto all thy servants and handmaidens who are buried in this churchyard, that being freed from all guilt, they may live with thee in everlasting joy ; through Christ our Lord. *Amen.*

Priest (sprinkling the grave with holy water). May God the Father, the Son, and the Holy Ghost refresh thy soul with the dew of his heavenly grace. *Amen.*

§ 178. *The Priest shall cast earth upon the coffin thrice, and say,*

Bethink thee, O man, that thou art dust, and wilt to dust return.

§ 180. *The Priest shall make the sign of the cross over the grave, and say,*

By the grace of our Lord Jesus Christ, who by his cross  hath redeemed the world, and broken the power of death, mayest thou rise again at the day of judgment to everlasting life. *Amen.*

Rituale Friburgense.

dienste deines Sohnes und durch die Fürbitte der seligsten Jungfrau Maria und aller deiner Heiligen mit allen Auserwählten uns in dem Himmel ewig erfreuen mögen ; der du lebst und regierst mit Gott dem Vater in Einigkeit des. h. Geistes, gleicher Gott von Ewigkeit zu Ewigkeit. *Amen.*

§ 178. *Ter proicit de terra super funus dicens,*

Dein Leib, O Mensch, aus Erde gebildet, werde wieder zur Erde, bis ihn Gottes Stimme weckt zum Gericht. *Amen.*

§ 179. *Postremo et tumulum et circumstantes aspergit sacerdos.*

§ 181. *The address can also be made here, and, where customary, the following prayers may be added.*

Priest. We pray, too, for all who rest in this churchyard.

Our Father, &c.

May the souls of all the faithful departed through the mercy of God rest in peace. *Amen.*

Priest. Finally, we beseech thee for that person in our midst who must first follow our departed brother into eternity.

Our Father, &c.

Glory be to the Father, &c.

§ 182. *Where it appears more convenient, the address can be made in the house, and then Ps. cxiii. may be repeated at the grave (after the blessing of the grave).*

§ 183. *If the body is only blessed in the house, and not accompanied to the grave, the address must be made, and the prayers for the departed must be offered after the sprinkling of the coffin with holy water.*

§ 184. *If the body is only blessed at the grave, the sentences, "The Lord gave," &c., and Ps. cxiii. must be repeated after the benediction of the grave. The body shall be lowered during the Psalm. Then shall the Priest sprinkle the grave with holy water, &c., as above.*

Rituale Romanum.

§ 185. *Cum autem a sepultura revertuntur in Ecclesiam, dicatur:*

Ana. Benedicite.

Canticum trium puerorum. Dan. 3.

BENEDICITE, omnia opera, etc.

Ana. Benedicite Dominum, omnes electi ejus, agite dies lætitiae, et confitemini illi.

§ 186. *Deinde ante altare dicit Sacerdos:*

¶. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, qui miro ordine Angelorum ministeria, hominumque dispensas: concede propitius; ut a quibus tibi ministrantibus in celo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum. *R. Amen.*

BLESSING OF HOLY WATER.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Ps. xlvi. 1—5.

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2. My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3. My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4. Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5. In the voice of praise and thanksgiving : among such as keep holy-day.

Rituale Romanum.

ORDO AD FACIENDAM
AQUAM BENEDICTAM.

§ 187. *Diebus Dominicis, et quandocumque opus fuerit, preparato sale et aqua munda benedicenda in Ecclesia, vel in Sacristia, Sacerdos superpelliceo et stola violacea indutus, primo dicit :*

¶ Adjutorium nostrum in nomine Dni.

R. Qui fecit cœlum et terram.

§ 188. *Deinde absolute incipit Exorcismus salis.*

EXORCIZO te, creatura salis, per Deum $\text{\tfrac{+}{x}}$ vivum, per Deum $\text{\tfrac{+}{x}}$ verum, per Deum $\text{\tfrac{+}{x}}$ sanctum, per Deum, qui te per Elieum Prophetam in aquam mitti jussit, ut sana-retur sterilitas aquæ ; ut efficiaris sal exorcizatum in salutem creden-tium : et sis omnibus sumentibus te sanitas animæ et corporis ; et effu-giat, atque discedat a loco, in quo aspersum fueris, omnis phantasia, et nequitia, vel virtus diabolicæ fraudis, omnisque spiritus immun-dus, adjuratus per eum, qui ventu-rus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

Rituale Salisburgense.

§ 189. Aquam sale conspersam in populis benedicimus ut ea cuncti aspersi sanctificantur et purificantur. Quod omnibus sacerdotibus facien-dum esse mandamus, nam si cinis vitulæ aspersus populum sanctifica-bat atque mundabat, multo magis aqua sale aspersa, divinisque preci-bus sacra populum sanctificat at-que mundat. Et si sale asperso per Helisum Prophetam sterilitas aquæ sanata est, quanto magis divinis pre-cibus sacratus sal, sterilitatem rerum aufert humanarum, et coquinatus sanctificat et purgat, et cætera bona multiplicat, et insidias Diaboli aver-tit et a phantasmatum versutiis ho-mines defendit. (Alex. VI. Papa de Cons. d. 3.)

Rituale Moguntinense.

§ 187. *Omnibus diebus Dominicis, Sacerdos stola et superpellicio indutus (quod in omni benedictione obseruandum est) salem et aquam benedicat secundum Ecclesia anti-quam et universalem consuetudinem ; acceptoque aspersorio, asper-gat circumeundo, primo ter Altare*

§ 191. The Priest shall mix a little salt with the water, and shall say;

THE Lord hath said; "Salt is good, but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Mindful of these words we mix this salt with the water, as a token that all who devoutly sprinkle themselves with this water, preserve within themselves the salt of Christian wisdom and strength, and should fulfil themselves with the spirit of peace and love. With this intention we consecrate the water, and sign it with the sign of the holy cross **¶**, that the Almighty, who created

Rituale Romanum.

Oremus.

IMMENSAM clementiam tuam, omnipotens externe Deus, humiliter imploramus, ut hanc creaturam salis, quam in usum generis humani tribuisti, bene **¶** dicere, et sancti **¶** facere tua pietate digneris: ut sit omnibus sumentibus salus mentis et corporis: et quidquid ex eo tactum, vel respersum fuerit, careat omni immunditia, omnique impugnatione spiritualis nequitiae. Per Dominum nostrum.

§ 190. Exorcismus aquæ, et dicitur absolute.

EXORCIZO te, creatura aquæ, in nomine Dei Patris **¶** omnipotentis, in nomine Iesu **¶** Christi Filii ejus Domini nostri, et in virtute Spiritus **¶** sancti, ut fias aqua exorcizata ad effugandam omnem potestatem inimici; et ipsum inimicum eradicare et explantare valeas cum angelis suis apostolicis: per virtutem ejusdem Domini nostri Iesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. **R.**

Oremus.

DEUS, qui ad salutem humani generis, maxima quæque Sacramenta in aquarum substantia, condidisti: adesto propitiis invocationibus nostris, et elemento, huic multimodis purificationibus preparato, virtutem tuæ bene **¶** dictionis infunde:

ut creatura tua mysteriis tuis seriens, ad abigendos dæmones, mortuose pellendos divinæ gratiæ sumat effectum, ut quidquid in dominibus, vel in locis Fidelium, haec undi resperserit, caret omni immunditia, liberetur a noxa: non illic residat spiritus pestilens, non aura corrumperet: discedant omnes insidiaz latentes inimici; et si quid est, quod aut incolumitati habitantium inuidet, aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem sancti tui nominis expedita, ab omnibus sit impugnationibus defensa. Per Dominum.

§ 191. Hic ter mittit sal in aquam in modum Crucis, dicendo semel:
Commixtio salis et aquæ pariter fiat in nomine Patris, et Filii, et Spiritus sancti. **R.** Amen.

Rituale Moguntinense.

summum, deinde se et ministros singulos semel ac clerum, tunc populum et ecclesiam; proque animabus ibidem quiescentibus oret; sinatque etiam auferri ab omnibus ea uti volentibus pro agris, adibus pabulis, cibis etc. juxta concilium Nanetense.

§§ 188, 190, 191. Sequitur exorcismus salis.

Adjutorium, etc. (*Rit. Rom.*)

Exorciso te creatura salis, etc. ad finem (*Rit. Rom.*)

it, of his boundless mercy may cleanse our hearts from all sin, may fructify them with the rich stream of his grace, and may satisfy their thirst after righteousness with the water of eternal life, through Christ our Lord. *Amen.*

Priest. Sprinkle me, O Lord, and I shall be clean.

Answer. Wash me, and I shall be whiter than snow.

Priest. Let us pray.

ALMIGHTY Creator, Lord of heaven and earth, who in holy baptism hast made water to be an emblem of the cleansing of our souls; grant, we beseech thee, of thy goodness, to all of us who use this water in enlightened piety and in a Christian spirit, the heavenly water of thy grace, that in accordance with the promise of thy Son our Lord and Saviour Jesus Christ, there may be within ourselves a well of living water springing up into everlasting life. This we pray thee through the merits of the same thy Son, who liveth and reigneth with thee and the Holy Ghost, God for ever and ever. *Amen.*

Rituale Romanum.

¶. Dominus vobiscum.

¶. Et cum spiritu tuo.

Oremus.

DEUS, invictæ virtutis auctor, et insuperabilis imperii Rex, ac semper magnificus triumphator: qui adversæ dominationis vires reprimis: qui inimici rugientis sævitiam superas: qui hostiles nequitas potenter expugnas: te, Domine, trementes, et supplices deprecamur, ac petimus,

ut hanc creaturam salis et aquæ dignanter aspicias, benignus illustres, pietatis tuæ rore sanctifices: ut ubique fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abigatur, terrorque venenosæ serpentis procul pellatur, et præsentia sancti Spiritus nobis misericordiam tuam poscentibus, ubique adesse dignetur. Per Dominum. In unitate ejusdem Spiritus, etc.



EXPLANATORY NOTES.

I. BAPTISM.

THIS Formulary adheres as closely as possible to the Roman Rite; here and there also, the equally ancient Cologne Rite has been made use of, but it is not so much a simple translation as a free rendering of it, in consequence of the complicated reasons mentioned in the Preface.

The Exorcisms are replaced by Forms composed exclusively of Biblical expressions. The so-called *Abrenuntiatio Satanae* ("Dost thou renounce the devil," &c., p. 10) is to be found from the most primitive times in all baptismal Formularies, both Eastern and Western, in a nearly or in an exactly similar form as it appears (in the German language) in all diocesan Rituals. It is also retained in the Anglican and evangelical Liturgies. The proper interpretation of the Form is made clear through the prayer which immediately follows the unction, "To war against evil," &c., and through the words in the address, "To declare your readiness always to withstand manfully the devil, and sin and its temptations, according to the commandment of Christ." Nevertheless, after the precedent of the Rituals of Wessenberg and Winter, our Ritual supplies a second Form, which can be employed instead of that previously in use, but herein differing from those of Wessenberg and Winter, that it keeps closely to the words of the New Testament.

The Forms and Prayers which accompany each separate ceremony are so altered, that the symbolical meaning of the ceremonies may appear more distinctly. This meaning is to be explained simultaneously with that of the accompanying Forms at the times of instruction.

Some ceremonies are simplified, e.g. directions are given to touch the ears and the mouth with the finger, instead of touching the ears and the nose with spittle, and to leave out the anointing of the neck.

The rite is also thus far simplified, that the whole act is not, as is prescribed in the Romish Church, to take place, partly at the entrance of the church, partly at the font, but at one place, at the font or the altar of the church, or in the house.

The Priest shall be vested in surplice and stole, or, if preferred, in stole only. There need not be, as the Romish Ritual directs, first a violet and then a white stole; the Cologne Ritual orders only a white stole^a.

When the water for baptism is not consecrated on Easter Eve and Whitsun Eve, consecrated water must be taken, or water must be consecrated with the sign of the cross, as is customary during the offertory at Mass, in accordance with the directions laid down (p. 6) for the consecration of the salt.

The Gospel is taken from the Cologne Ritual.

II. CONFIRMATION.

THE rite of Confirmation is not contained in the Roman Ritual, but in the Pontifical, because, by the Roman rule, Confirmation can only be administered by a Bishop. Priests may also administer Confirmation; at the same time, regard must be paid to the custom which has prevailed for centuries in the West, that no Priest shall confirm without an express commission from the Bishop^b.

The Formulary contained in the Ritual is a translation of that in the Pontifical, with very slight alterations.

III. CONFESSION.

THE composition of formularies for common penitential devotions, with a general confession of sin, in preparation for the common reception of Holy Communion, is reserved (in accordance with a resolution of the first Synod) until the publication of a Prayer-Book which will contain a collection of prayers for general devotion. The Ritual has therefore only to provide the forms employed in private confession. These are a translation of the Formulary of the Roman Ritual. But, besides the closing prayer, "Passio Domini," &c., the use of which is also optional in the Roman Ritual, the absolution from ecclesiastical censures is omitted, and a form of

^a [A violet stole is not used in the Eastern Office.]

^b [The Priest is the ordinary minister of Confirmation in the Eastern, the Bishop in the Western Church. But the Easterns admit that the Priest is only the deputy of the Bishop, by whom, as the remoter but efficient bestower of grace, the oil must

have been previously consecrated. The Westerns have admitted that the Priest may act in exceptional cases by dispensation from the Bishop. Smith's Dict. of Chr. Ant.; Bing. Antiq., bk. xii. ch. 2; Martene de Antiq. Eccles. Rit., lib. i. c. 2, art. 3. See also § 9 of the Cologne Office for Uction of the Sick, p. 32.]

absolution is added after the analogy of its opening words, "Dominus noster," &c.

It was the custom in the Western Church until the thirteenth century, as it is still in the Greek Church, to employ precatory forms, such as "May the Lord Jesus Christ pronounce thee, through us his servants, absolved from all thy sins." It is advisable to retain the indicative form (with the given alterations) which has been in use during the last five hundred years, until more thorough scientific and popular explanations prove the admissibility and advisability of a return to the more ancient form, and over a more extended district.

IV. and V. COMMUNION.

WE have only given a translation of the Latin forms hitherto in use for Communion. Prayers for general devotion for the Communion are reserved for the forthcoming Prayer-Book.

Also, for the Communion of the Sick, the Ritual only gives a translation of the forms of the Latin Ritual, leaving out non-essentials, and those portions whose use is optional in the Roman Ritual. (The form, "Receive," &c., can only be used exceptionally, in the case of sick persons who feel their end approaching.) At the administration of the Church's means of salvation to a sick man, it must be left to the Priest to select, in addition to the stated liturgical Formularies, what seems to him appropriate with reference to the particular circumstances of the case. The Appendix contains a collection of suitable prayers.

VI. UNCTION.

THIS Formulary adheres closely on the whole to the Roman Rite, but there are some prayers left out which in the Roman Ritual are marked as "not obligatory," and some others are slightly altered. The prayer at the laying on of hands is placed, as is clearly more fit, before the unction, as in the Cologne Ritual, not after it, as in the Roman Ritual. (pp. 31, 36.)

A single unction is sufficient (most suitably on the forehead), and where it appears advisable, the Priest can confine himself to this. The Formulary concludes, however, with the form hitherto in use, as the command to limit the Priest to a single unction would give great offence.

In the Roman Ritual the Priest is ordered to anoint the five parts of the body which are looked upon as organs of the senses,—eyes, ears, nose, mouth, and hands, besides the feet and the loins. The anointing of the loins (in place of which the Cologne Ritual directs the anointing of the breast) is always to be omitted in the case of women, and, if it is inconvenient, in the case of men. There is no allusion to it in many of the diocesan Rituals. The anointing of the feet, too, is not found in some of the latter, e.g. not in that of Freiburg. In other Rituals various forms are found which differ from those in the Roman Ritual (i.e. "Ungo oculos tuos in nomine Patris," &c.) These facts make the deviation of our Ritual from the Roman thoroughly and in every respect unimportant.

VII. SOLEMNIZATION OF MATRIMONY.

THE Diocesan Rituals differ widely from each other, and from the Roman Ritual, in their marriage formularies. The Council of Trent (Sess. 24, de ref. matr., cap. 1) has expressed itself in favour of retaining the laudable customs and ceremonies in use in different parts of the Church at the Solemnization of Matrimony. In our Formulary, those which appear most suitable have been selected, and allowance has been made for local differences.

VIII. CHURCHING OF WOMEN.

THIS ceremony, which in the Western Church was first customary in the Middle Ages (in the Greek Church it is older), is not designated in the Roman Ritual a matter of duty, but only a pious and laudable custom. (p. 43, § 130.)

The meaning of this act is a thanksgiving on the part of the woman, and her benediction, that is, the invocation of a divine blessing upon her and her child.

If this rite is connected historically with the Purification of the B. V. M., and the fulfilment of the Mosaic regulation about the purifying of women after childbirth, and the presentation of the first-born, yet all reference to them is omitted in the Roman Ritual; an advisable course, to avoid misunderstanding. But in the Cologne Ritual, and in one form of the Freiburg Ritual, S. Luke ii. 22—24 is appointed for the Gospel. In the Cologne Ritual, even the following ex-

pression is admitted, "benedicere digneris hanc famulam tuam, quæ ad imitationem sanctissimæ Virginis Mariæ, sese cum gratiarum actione purificandam in templo exhibet, et concede propitius, ut eam ab omni mentis et corporis contagio liberatam," &c.

The custom of the woman holding a lighted taper is connected with the Purificatio B. M. V. (Candlemas). A symbolical meaning is attached to this custom in our Formulary, which has no reference to its origin (pp. 43, 45).

According to the Roman Ritual the woman is fetched from the church door, and conducted by the Priest to the altar, holding his stole in her hand. This ceremony, the directions for observing which are often a dead letter, is omitted.

It is only customary in a few dioceses for the woman to bring the child with her into church.

The Roman Ritual does not recognise any benediction elsewhere than in the church. The Wessenberg and Freiburg Rituals contain a form for a benediction in the house.

Some Rituals contain several formularies, others contain various prayers for various occasions, as "if the child is dead," "or alive," &c. Our Formulary is compiled in such a manner that merely trifling alterations are rendered necessary, by reference to varying circumstances.

Our Formulary is based on that in the Roman Ritual. Instead of Psalm xxiii., a few verses are taken from the appropriate cxxi. st Psalm, found in the Cologne Ritual. The prayers are somewhat enlarged.

IX. BLESSING OF HOLY WATER.

THE sprinkling with water in the Liturgy is primarily a symbol of spiritual cleansing. A person who during divine service sprinkles himself, or allows himself to be sprinkled with water, declares thereby symbolically that he stands in need of cleansing from spiritual defilement caused by sin, and that he desires and wishes to make himself a participator in the same.

It has been the custom from very primitive times to consecrate beforehand the water required for this liturgical object, in the same way as baptismal water; that is to say, to notify by prayers and ceremonies that the water will be employed for objects connected with divine service, and to demonstrate

in those prayers the symbolical signification of the water, and the idea which it is desired shall be prominently brought into view by its use.

It has also become customary to make the sprinkling with holy water one of the ceremonies which accompany the blessing, and symbolize its bestowal ; the sprinkling of a person or thing with holy water should indicate in a way which strikes the senses, as the signing with the sign of the cross does, that God's blessing is invoked from above on this or that person or thing.

This original and correct interpretation of the efficacy of holy water has become obscured, in the course of time, by various and superstitious imaginations. We must carefully keep at a distance all that can foster such imaginations, and we must encourage the right view in our instructions. We ought also to restrain as much as possible the use of holy water. To abolish it entirely on principle, would be not only hazardous, at least in some districts, in the face of prevailing custom, but also unjustifiable, because the precipitate abolition of a custom, which in its proper sense is Old Catholic, and which is capable of a reasonable interpretation which excludes all superstition, would shoot beyond the mark of a genuine reform.

On these grounds the sprinkling with holy water is retained in our Ritual in several liturgical offices, where its use is customary, and its abolition is not demanded on any special grounds ; and a form for the blessing of the water is also provided.

Close adherence to the Roman Ritual was at the same time impossible. For the latter comprises not merely a very wonderful exorcism of salt and water, but also expressions which are only qualified to evoke superstitious notions. It involves attributing to the consecrated salt and water, on the part of those who use them, the power to produce "health of soul and body," "to dispel sicknesses," "to banish all evil spirits from the houses and homes of the faithful, and to scare away all that is antagonistic to the well-being and peace of the inhabitants." The German Rituals of Wessenberg and Winter contain entirely new forms of consecration in lieu of the latter ; and the superiority over these of the form contained in our Ritual, is marked by its strict adherence to Scriptural thoughts and expressions.

According to the Roman Formulary, the blessing of the water is usually performed in the sacristy, in the presence of an assistant-minister alone. According to the new Formulary, it is recommended that the water be blessed in church, either before or after Mass, in the presence of at least a part of the congregation. This will contribute both to keep superstitious notions at a distance, and to promote a correct interpretation of the use and significance of the ceremony.

APPENDIX*.

PRAYERS FOR THE SICK.

I.

ALMIGHTY everlasting God, who with wisdom and fatherly goodness disposest of the destiny of mankind, and directest all things to our highest good, thou hast now laid me on a bed of sickness, and with merciful intention hast sent me a painful trial. Vouchsafe unto me Christian patience, and strengthen my trust in thy goodness, that I may neither be feeble-minded and despondent, nor murmur against thy wise decrees.

Thou art my Father, equally tender both in the time of sickness and in the time of health. I am in thy hands, and thou wilt not forsake thy servant at a moment when he standeth in such sore need of thy assistance. Dispose of me according to thy holy pleasure. My will through life, both in suffering and in death, shall be one with thine.

With childlike resignation I will bear whatever pain or suffering thou sendest me. Only support me with thy grace, and come to the rescue of my weakness. Without thee can I do nothing; strengthen thou me, thou that art the stay of the weak.

II.

O DEAREST Saviour! During thy life on earth thou didst exhibit thy power and goodness to many in sickness and affliction who believed on thee. In this same faith I call to thee. Jesu, thou Son of David, have mercy on me. Hear me according to thy boundless mercy, and send me health again, that I may resume the occupation of my calling, and work in thy service. Then will I work out my own improvement with greater zeal than heretofore, and consecrate all the days of my life to thee in true fulfilment of my duty.

* [Throughout the following prayers, now for the first time printed for optional use, there is a marked absence of the traditional authority, there being no reference to the Pope, the B.V.M., or the saints, either in the title or in the text of the intercession.]

of the B.V.M. and the saints. Contrast the corresponding devotions in such popular Roman Catholic manuals as "The Garden of the Soul," &c.]

III.

FATHER, if it be possible, let this cup pass from me : nevertheless not my will but thine be done. Restore me to life again, if a longer life is more beneficial to me than death. But if thou hast decreed in thy wisdom to summon me away from this earth, I bow myself humbly under thy strong hand. I know it. Eye hath not seen, nor ear heard, neither hath entered into the heart of man what God hath prepared for them that love him. Lord, I love thee with my whole heart. Assist me, that I may continue and ever increase in this love, until I can say with the apostle, “I could wish to depart and be with Christ^b.”

Father, into thy hands I commend my spirit.
Jesus, I love thee ; Jesus, I die to thee ; Jesus, I am thine in life and death.

IV.

BEFORE THE RECEPTION OF THE SACRAMENTS.

My Lord and Saviour ! thou hast appointed the means of grace, by which thou makest us partakers of the fruit of thy redemption, and givest strength and consolation to the sick. Let them also redound to my salvation, and assist me, that I may worthily receive the holy sacraments, and through them may be made inwardly one with thee. Enlighten my understanding, that I may rightly apprehend the condition of my soul. Touch and awaken my heart, that I may truly repent of all the sins and negligences of my whole life, and may confess them with true submission, and a firm trust in thy mercy ; and that I may obtain absolution through thy merits, who hast offered thyself on the cross for the sins of the whole world. Assist me also that, as thou wilt deign to take up thy abode under my roof, I may receive thee with humble trust and thankful love, remembering thy words ; “This is the bread which cometh down from heaven, that a man may eat thereof, and not die. If any man eat of this bread, he shall live for ever^c.” (Fulfil also in me what thou hast promised, “Is any sick among you ? let him call for the elders of the Church ; and let them pray over him, anointing him with oil

^b Phil. i. 23.

^c S. John vi. 50, 51.

in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him^a.) Behold, I follow thy loving invitation ; “Come unto me, all ye that labour and are heavy laden, and I will give you rest^b.” Prove thyself to me as him who is come neither to break the bruised reed, nor to quench the smoking flax, as him whom God has given in order that all who believe on him should not perish, but have everlasting life.

V.

REPENTANCE.

HEAVENLY Father, Omniscient God, who seest through all the thoughts of my heart, I confess before thee ; I have sinned, I have sinned often against thee, my best Benefactor, my kindest Father, and my highest Good. It repenteth me from the depths of my heart, that in my actions I have been so unthankful towards thee, so blind and foolish towards myself, so unloving and unrighteous towards my neighbour. I should have followed thy holy will in all things. But I have acted in a contrary way, and have done what thou hast forbidden. O Father, thou seest the pain which afflicts me, and the shame which fills me. Not only from fear of punishment, but also from love for thee, I hate and abhor my sins as the greatest evil, and I renounce them utterly before thy holy gaze. Forgive thy weak child, forgive me all my sins for Jesus' sake. Forthwith will I endeavour to avoid all sin, to serve thee truly, to fulfil all my duties conscientiously, and to become daily more like my Saviour. O God, grant me thy grace to accomplish this.

O Jesu, thou Saviour of the world, thou who art come to seek and to save that which was lost, graciously regard my repentance and my resolution, and speak to me also those words of comfort which thou hast spoken to the sick man in the Gospel, “my son, be of good cheer, thy sins are forgiven thee.”

VI.

BEFORE COMMUNION.

I BELIEVE, O Lord, that thou art Christ, the Son of the living God, the Saviour of the world. I believe all that thou

^a S. James v. 14, 15.

^b S. Matt. xi. 28.

hast taught, for thou hast the words of eternal life. I believe that thou hast died for our sins, and by thy death hast reconciled us to thy heavenly Father. I believe the words which thou hast spoken, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him!"

- I place my hope, O Lord, in thy goodness and mercy.
- I trust that thou hast graciously forgiven me my sins, and that thou wilt fulfil in me thy promise; "He that eateth of this bread shall live for ever."

I thank thee, O Lord, for all thy clemency, and all thy mercy.

I love thee above all things; for thou art my Redeemer and Saviour, my consolation and my help.

Thou hast said; "Come unto me, all ye that labour and are heavy laden, and I will refresh you^h." So refresh me, as full of trust I have recourse to thee.

The Body of our Lord Jesus Christ preserve my soul unto everlasting life.

VII.

ALMIGHTY and everlasting God, behold I approach the sacrament of thy only-begotten Son, our Lord Jesus Christ. As one sick I come to the physician of life, as blind to the light of eternal splendour, as poor and needy to the Lord of heaven and earth. I implore thee, therefore, after thine infinite mercy, that thou wouldest heal my sickness, lighten my darkness, enrich my poverty, and clothe my nakedness, that I may receive the bread of angels, the King of kings, and Lord of lords, with such reverence and fear, such contrition and devotion, such faith and purity as is expedient for the welfare of my soul. Grant me, O Lord, to receive not only outwardly the sacrament of the Body and Blood of Jesus Christ, but also inwardly the power and effects of this sacrament. O God of love and clemency, grant me so to receive the Body of thy only-begotten Son, that I may be incorporated in his mystical Body, and be reckoned among his members. Grant that him whom I now prepare myself to receive during this life's journey

^f S. John vi. 51, 56.

^g S. John vi. 58.

^h S. Matt. xi. 28.

veiled under the form of bread, even thy beloved Son, I may hereafter behold with open face, who with thee, and the Holy Ghost, liveth and reigneth, God for evermore. Amen.

VIII.

AFTER COMMUNION.

I THANK thee, my Lord and Saviour, that in the fulness of thy mercy thou hast deigned to visit me. Abide thou in me, and let me abide in thee. Help me that nothing more may ever separate me from thy love. Keep far from my heart all that is displeasing to thee. Assist me to bear patiently the pains of my sickness. Shew thyself to be the heavenly physician both of soul and body, and restore health to me if it tends to my salvation. All the days that thou yet shalt send me will I spend in thy love and service. But if thou hast otherwise decreed in thy wisdom, yet fulfil in me thy promise, "Whoso eateth of this bread shall live for ever."

I thank thee, Lord, that I have found
Thee whom my soul doth seek,
Who givest health unto the sick,
And strength unto the weak.

O let me not forsake thee, Lord,
Nor from thy servant part ;
But consecrate a dwelling-place
Within my yearning heart.

For thou alone throughout my life
My Lord and King shalt be ;
Ne'er let me own another god,
Nor separate from thee.

IX.

PRAYER OF A DYING PERSON.

I PRAY to thee, O true and living God. I believe in thee, O eternal Truth. My hopes are fixed on thee, thou endless Good and Mercy. I love thee with my whole heart above all things, O my kindest Father, my highest Good.

I repeat of all my sins. O God, have mercy on me, for thy beloved Son Jesus' sake.

O Jesus, have pity on thy servant, whom thou hast redeemed by thy blood. I die trusting in thy boundless merit.

Jesus, I believe in thee ; Jesus, I hope in thee ; Jesus, I love thee above everything.

Come, O Jesus, deliver me ; come, O Jesus, strengthen me ; come, O Jesus, and bear me into thy kingdom.

Father, into thy hands I commend my spirit.

Lord Jesus, receive my spirit.

X.

PRAYER ON BEHALF OF A DYING PERSON.

ALMIGHTY, everlasting God, who art nigh to help all that are in danger and necessity, we beseech thee, in deep humility, that thou wouldest come to help this thy servant in his extreme need ; strengthen him in his death agony, and convey his soul into everlasting happiness.

Look, O most merciful Creator, with the eye of pity upon our dying brother, and comfort the soul which thou hast made ; that being cleansed from all its sins, it may be received into eternal glory.

Merciful God, who lovest the souls of men, and for their good dost chasten them with temporal punishment, we beseech thee let thy fatherly love and divine consolation be imparted to the soul of thy servant, now wrestling with the pangs of death ; that being purified at his decease, he may be borne by the hands of holy angels to thee, his Creator.

O God, receive thy servant into the dwelling-place of joy, as he hath hoped, trusting in thy mercy.

AFTER DEATH.

WE commend to thee, O Lord, the soul of thy servant ; that now being dead to this world, he may live unto thee, and that in thy boundless goodness and pity thou mayest forgive him those sins which out of human weakness he hath committed during his life on earth ; through Christ our Lord. Amen.

XI.

PASSAGES FROM HOLY SCRIPTURE.

“ GOD so loved the world, that he gave his Only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—*S. John* iii. 16, 17.

“ I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”—*S. John* vi. 35, 37.

“ I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”—*S. John* viii. 12.

“ Verily, verily, I say unto you, If a man keep my saying he shall never see death.”—*S. John* viii. 51.

“ I am the good shepherd: the good shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”—*S. John* x. 11, 27, 28.

“ I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.”—*S. John* xi. 25, 26.

“ Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.”—*S. John* xiv. 1—3.

THE GENERAL INTERCESSION.

ALMIGHTY everlasting God, heavenly Father, look with the eyes of thy boundless pity on our adversity, misery, and need. Have mercy on all who believe in Christ, for whom thy only-begotten Son, our dear Lord and Saviour Jesus Christ, was willing to give himself into the hands of sinners, and hath shed his precious blood upon the tree of the holy cross. For the sake of this thy Son, mayest thou be willing, O most gracious Father, to avert from us all well-deserved punishments, present and future dangers, pernicious seditions, war, scarcity, famine, infectious diseases, and times of misery and trouble. Enlighten and strengthen for every good end all spiritual and temporal powers and rulers, that they may promote what will most redound to the honour of thy name, to our true happiness, and to the common welfare of the whole of Christendom. Bless, O Lord, the shepherds of thy holy Church, especially our Bishop. In particular let thy grace rest abundantly upon the Emperor and King, our Lord, and the Empress and Queen his wife, and over the whole regal house. *(Slight alterations must be made in this clause to suit the various political circumstances of Bavaria, Wurtemberg, Baden, &c.; and during the Session of Parliament shall be added.)* Enlighten and guide with thy spirit the assembled delegates, that all their consultations and works may be undertaken in thy fear, in Christian unity, and in conscientious attention to the inseparable welfare of our king and fatherland. May their consultations tend to increase and perpetuate amongst ourselves and our posterity, peace and prosperity, discipline and order, truth and righteousness, piety and the fear of God.

Grant unto us, O God of peace, a true unity in the Faith without any dissension or schism. Convert our hearts to true repentance and the amelioration of our lives. Kindle within us a zealous striving after all righteousness, that as thy obedient children we may be well-pleasing unto thee in life and death. We also pray, as thou desirest that we should pray, for our friends and enemies, for those in health and sickness, for all Christians in trouble or distress, for the living and the dead. Let us commend to thee, once for all, what we do and what we leave undone, our trade and traffic, our life and

death. Vouchsafe unto us here to enjoy thy grace, and yonder with all the elect to attain unto that place where we may praise and glorify thee in everlasting felicity. Grant this, O Lord and heavenly Father, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost liveth and reigneth, true God for ever and ever. Amen ^a.

^a [Adapted from the *allgemeine Gebeth* in the *Friburg Ritual*, p. 163.]

TABULAR INDEX,

EXHIBITING THE VARIATIONS OF CEREMONIAL IN THE
GERMAN AND ROMAN RITUALS.

An asterisk (*) denotes the presence of any point of ceremonial; a cross (+) denotes the omission of the whole Office from a Ritual.

INFANT BAPTISM.

Direction to the Priest to stand facing eastwards	*
Invocation of the Trinity with the sign of the cross	*
4. Introductory address	*
5. Exsufflation	*
6. Sign of the cross on child's forehead and breast	*
Do. on eyes, nose, ears, breast, shoulders, mouth	*
First imposition of hand on child's head	*
9. Benediction and Exorcism of salt	*
10. Sign of the cross on salt	*
10. Placing of salt in child's mouth	*
§§ 12, 13, 19. Exorcisms, one or more	*
Triple sign of the cross over the child before Exorcism	*
Sign of the cross on the forehead during Exorcism	*
§ 14. Second imposition of hand on child's head	*
§ 15. Introduction of child into church	*
§ 16. The Gospel (note, p. 8)	*
§ 17. Creed	*
Imposition of hand on child's head during the Creed	*
§ 18. Pater Noster	*
Hail, Mary	*
Sign of the cross on forehead, mouth, and breast of the Priest and child, during the Gospel	*
Do. on forehead, mouth, and breast of child only, during do.	*
Do. on forehead and breast of child, during do.	*
Imposition of hand and stole on the child's head	*
(i.) during the Exorcism	*
(ii.) during the Gospel	*

⁴ [Throughout the O. C. Ritual the Lord's Prayer is directed to be said "aloud," where in the Roman Offices it is said "secreto."]

	O. C.	Rit.	
	Rit. Rom.	Rit. Frib.	Rit. Arg.
§ 20. Touching ears and mouth of child (i.) with finger	*	*	*
Touching ears and nose of child (i.) with saliva	(ii.) with saliva	*	*
Touching ears and nose of child (i.) with saliva	(ii.) with saliva	*	*
and clay			
§§ 22, 25. Change of Stole	.	.	.
Second address, to sponsors	.	.	.
§ 24. Unction with oil of catechumens	.	.	.
Unction of breast and shoulders of child	.	.	.
§ 29. Triple affusion of water in act of baptism	.	.	.
in form of a cross	.	.	.
§ 30. Alternative rubric for immersion	.	.	.
Aspersio, intinctio, immersio pro consuetudine loci	.	.	.
§ 32. Conditional form of baptism	.	*	*
§ 33. Unction of crown of child's head	.	*	*
§ 34. Laying of chrisom on child	.	*	*
§ 35. Presentation of lighted taper	.	*	*
§ 39. Concluding address	.	*	*
§ 36. Communion of infants in one kind	.	*	*
Direction to Priest and sponsors to wash their hands	.	*	*

CONFESSION.

Introductory Address	.	.	.	*
§ 53. Invocation of Holy Trinity by the Penitent	.	.	.	*
§ 53. Sign of the cross by the Penitent	.	.	.	*
§ 53. Priest	.	*	†	*
§ 54. Elevation of hand in benediction	.	*	*	*
§ 57. Absolution	.	*	† ^b	*
§ 62. Sign of the cross by the Priest in bestowing or withholding absolution	.	*	*	*

ORDER OF COMMUNION.

Introductory address
§ 66. Sign of the cross by the Priest over the communicants	.	*	*	*
over himself	.	*	*	*
§ 67. Elevation of consecrated host for adoration	.	*	*	*
§ 69. Sign of the cross by the Priest while communicating each person	.	*	*	*
§ 73. Elevation of hand at benediction	.	*	*	*
Sign of the cross at do.	.	*	*	*

^b [This Office, which is not contained in the Col. Rit., A.D. 1521, appears in the edit. A.D. 1637, in the usual form of words, but without any of the above-mentioned ceremonial directions.]

	O. C. Rit.	Rit. Bonn.	Rit. Frib.	Rit. Salis.	Rit. Ol.	Rit. Mag.	Rit. Arg.
§ 64. Rubric directing administration of Holy Communion during Mass if possible	*	*					
Torches or candles to be lit during Communion			*	*	*	*	
Striking of the breast by communicants				*	*	*	
A clean cloth to be held in front of each communicant		*	*	*	*	*	
Attendants to hold a vessel of water and clean napkin for each communicant to perform an ablution after reception				*	*	*	
Ablution of unconsecrated wine to be given to the laity		*			*		
Direction neither to communicate the people with consecrated wine, nor to give them "vinum non consecratum pro consecrato"				*			
Concluding address				*			

COMMUNION OF THE SICK.

§ 75. Sprinkling sick person with holy water	*	*	*	*	*	*	*
76. Introductory address		*	*	*	*	*	*
83. Ablution to be given to sick person	*	*	*	*	*	*	*
84. Sign of the cross by Priest over sick person	*	*	*	*	*	*	*
84. Benediction and sprinkling with holy water		*	*	*	*	*	*
84. Benediction with sign of the cross		*	*	*	*	*	*
85. Rubric explanatory of spiritual communion		*	*	*	*	*	*
Thirteen questions to be addressed to the sick person testing his faith							*
Direction to sick person to smite his breast in token of unworthiness before reception						*	
Sign of the cross to be made with the Host during the administration						*	
Concluding address						*	

UNCCTION OF THE SICK.

Introductory address							*
§ 86. Invocation of the Trinity, with the sign of the cross						*	*
Absolution with sign of the cross		*	*	*	*	*	*
Exhibition of the cross			*	*	*	*	
§ 88. Kissing the cross		*	*	*	*	*	*
Six questions to the sick person testing his faith			*	*	*	*	
§ 88. Sprinkling with holy water		*	*	*	*	*	*
§ 90. Imposition of hand on sick person's head, with prayer	*	*	*	*	*	*	*
§ 96. Unction of the eyes	*	*	*	*	*	*	*

		O. C. Rite.	Rit. Rom.	Rit. Fri.	Rit. Col.	Rit. Mog.	Rit. Arg.
§ 97.	unction of the ears	*	*	*	*	*	*
§ 98.	nostrils	*	*	*	*	*	*
§ 99.	lips	*	*	*	*	*	*
§ 100.	breast	*	*	*	*	*	*
§ 101.	hands	*	*	*	*	*	*
§ 102.	feet	*	*	*	*	*	*
§ 103.	loins	*	*	*	*	*	*
§ 104.	Alternative form of single unction in lieu of above	*	*	*	*	*	*
§ 94.	Additional unction of forehead in case of an unconfirmed person	*	*	*	*	*	*
§ 105.	Directions for wiping off the oil with wool, which is to be burned	*	*	*	*	*	*
§§ 91, 93.	Penitential Psalms	*	*	*	*	*	*
§ 93.	Litanies to the saints	*	*	*	*	*	*
§ 105.	Directions to the Priest to wash his hands in salt and water at the conclusion	*	*	*	*	*	*
	Direction to priest to wash his hands in water before unction	*	*	*	*	*	*
	Exhibition of a crucifix	*	*	*	*	*	*
	Address	*	*	*	*	*	*
	Benediction with the sign of the cross	*	*	*	*	*	*
	imposition of the hand	*	*	*	*	*	*
	Concluding address	*	*	*	*	*	*
 SOLEMNIZATION OF MATRIMONY.							
	Invocation of the Trinity with the sign of the cross	*	*	*	*	*	*
§ 112.	Introductory address	*	*	*	*	*	*
§ 114.	Blessing of two rings	*	*	*	*	*	*
§ 114.	Blessing of one ring	*	*	*	*	*	*
§ 115.	Sprinkling of ring(s) with holy water	*	*	*	*	*	*
	and in form of a cross	*	*	*	*	*	*
	Use of one ring, without directions for its blessing	*	*	*	*	*	*
§ 117.	Second address	*	*	*	*	*	*
§ 118.	Imposition of stole on joined right hands of bridal pair	*	*	*	*	*	*
§ 125.	Final Benediction, with sign of the cross	*	*	*	*	*	*
§ 129.	Kissing of crucifix or Book of the Gospels by bridal pair	*	*	*	*	*	*
§§ 120, 129.	Sprinkling of bridal pair with holy water	*	*	*	*	*	*
§ 126.	Direction for celebration of Mass	*	*	*	*	*	*
	Office to be performed at the entrance of the church	*	*	*	*	*	*
	Introduction of bridal pair into the church at the conclusion, the bride holding the priest's stole	*	*	*	*	*	*

CHURCHING OF WOMEN.

	O. O. Rit.	Rit. Rom.	Rit. Fr. B.	Rit. S. Bals.	Rit. Col.	Rit. Mog.	Rit. Arg.
Invocation of Trinity with sign of the cross							
§ 130. Commencement of service at the door of the church, and subsequent introduction of the woman	*	*	*	*	*	*	*
§ 131. Direction to the woman to hold the end of the Priest's stole	*	*	*	*	*	*	*
Direction to the woman to kiss the end of the Priest's stole	*	*	*	*	*	*	*
§ 130. Presentation of a lighted taper	*	*	*	*	*	*	*
§ 130. Sprinkling with holy water	*	*	*	*	*	*	*
§ 137. Gospel (S. Luke ii. 22-24, or 22-30; or S. John i. 1-14)	*	*	*	*	*	*	*
§ 137. Suffrage to B. V. M.							
§ 139. Sprinkling with holy water in form of the cross	*	*	*	*	*	*	*
§§ 145, 147. Direction for celebration of Mass					*	*	*
§ 147. A "missa sicca" not allowed					*	*	*
The Book of the Gospels to be handed to the woman to kiss					*	*	*
Direction to the Priest to cross himself on the forehead, mouth, and breast during the Gospel					*	*	*

BURIAL OF AN ADULT.

§ 148. Prayers at the house	*	*	*	*	*	*	
§ 149. Directions for conducting the corpse to the church		*					
§ 149. Devotions during the procession to church		*					
§ 150. Devotions in the church		*					
§ 151. Directions for celebration of Mass		*					
§ 154. Sprinkling coffin with holy water, &c. in church		*					
§ 149. Incensing the coffin in the house		*					
§ 148. Sprinkling the coffin in the house with holy water		*					
§ 155. Devotions during procession to the grave		*			*	*	*
Benediction of grave		*			†	*	*
_____ by sprinkling holy water		*					
§ 156. _____ with sign of the cross		*					
§§ 161, 162. Sprinkling coffin and grave with holy water		*					
Sprinkling the coffin with holy water in the form of a cross		*					
§ 161. Incensing do.	*	*	*	*	*	*	*
§ 158. Ant. I am the resurrection, &c.	*	*	*	*	*	*	*
§ 158. Benedictus	*	*	*	*	*	*	*
§ 158. Ps. li.	*	*	*	*	*	*	*
§ 159. Address	*	*	*	*	*	*	*
§ 163. Casting of earth thrice on coffin	*	*	*	*	*	*	*
§ 164. Sign of the cross over the grave	*	*	*	*	*	*	*

		O. C. Rite.	Rit. Rom.	Rit. Frib.	Rit. Sels.	Rit. Col.	Rit. Mog.	Rit. Are.
§ 166.	Planting a cross on the grave	*	*	*	*	*	*	*
§ 165.	Triple sign of the cross over the grave, "ligneum cruce, vel dextera manu"	*	*	*	*	*	*	*
§ 167.	Several Pater Nosters and Ave Marias	*	*	*	*	*	*	*
§ 168.	Final sprinkling with holy water	*	*	*	*	*	*	*
	Final incensing	*	*	*	*	*	*	*
	Lighted candles, or torches, to be placed in church, or carried in procession	*	*	*	*	*	*	*
BURIAL OF A CHILD.								
§ 171.	Sprinkling the coffin with holy water in the house	*	*	*	*	*	*	*
	in form of a cross	*	*	*	*	*	*	*
§ 171.	Incensing do. in the house	*	*	*	*	*	*	*
§ 172.	Devotions during procession to church	*	*	*	*	*	*	*
§ 173.	Devotions in church	*	*	*	*	*	*	*
§ 173.	Sprinkling with holy water, &c. in church	*	*	*	*	*	*	*
§ 174.	Ps. cxlviii., &c. during procession to the grave	*	*	*	*	*	*	*
§ 175.	Benediction of grave, by sprinkling holy water	*	*	*	*	*	*	*
	sign of the cross	*	*	*	*	*	*	*
§ 176.	Sprinkling coffin and grave with holy water	*	*	*	*	*	*	*
	in form of a cross	*	*	*	*	*	*	*
§ 177.	Incensing do.	*	*	*	*	*	*	*
§ 176.	Address	*	*	*	*	*	*	*
§ 178.	Casting of earth thrice on coffin	*	*	*	*	*	*	*
	Casting of earth once on coffin	*	*	*	*	*	*	*
§ 179.	Sprinkling of grave and bystanders with holy water	*	*	*	*	*	*	*
§ 185.	Devotions during return to church and before the altar	*	*	*	*	*	*	*
BLESSING OF HOLY WATER.								
§ 187.	Sprinkling church and altar with holy water	*	*	*	*	*	*	*
§ 189.	Introductory address	*	*	*	*	*	*	*
§ 188.	Exorcism of salt	*	*	*	*	*	*	*
§ 190.	Exorcism of water	*	*	*	*	*	*	*
§ 191.	Single mixing of salt and water	*	*	*	*	*	*	*
	in form of a cross	*	*	*	*	*	*	*
	Triple mixing of salt and water in form of a cross	*	*	*	*	*	*	*
	Lighted candle or candles	*	*	*	*	*	*	*
	The Priest is to cross himself	*	*	*	*	*	*	*
	The right hand is to be elevated in exorcising	*	*	*	*	*	*	*

BLESSING OF HOLY WATER.







